A SERMON OF JUDGMENT,

Preached at *Pauls* before the Honourable Lord Major and Aldermen of the City of *London*, *Decemb.* 17. 1654. And now Enlarged.

By *Rich. Baxter.*

Rom. 14. 12. *Every one of you ſhall give account of himſelf to God.*

John 5. 28, 29. *The hour is coming in the which all that are in the graves ſhall hear his voice, and ſhall come forth: they that have done good to the Reſurrection of life, and they that have done evil, to the Reſurrection of Damnation.*

London, Printed for *Nevil Simmons*, at the *Princes Arms* in St. *Paul's Church-yard*, 1672.

A

SERMON

OF

JUDGMENT,

Preached at Paul's before
the Honourable Lord Mayor and
Aldermen of the City of Lon-
don, Feb. 17. 1678.

Now first Published.

By T. B. D.D.

TO

The Right Honorable

CHRISTOPHER PACK,

Lord Maior of *LONDON*,

with the Right Worſhipful Aldermen.

Right Honorable,

BEeing deſired to Preach before you at Pauls, *I was fain to preach a Sermon which I had preached once before to a poor ignorant Congregation in the Country, having little leiſure for ſtudy in* London. *I was glad to ſee that the more curious ſtomacks of the Citizens did not nauſeate our plain Country Doctrine, which I ſeemed to diſcern*

in the diligent attention of the greatest Congregation that ever I saw met for such a work: But I little expected that you should have so far esteemed that discourse, as to have thought it meet for the view of the world, as I understood by a message from you, desireing it may be Printed. I readily obey your will, when it gives me the least intimation of the will of God. Its possible some others may afford it the like favorable Acceptance and entertainment. I am sure the subject is as necessary as common; and the Plainness makes it the fitter for the Ignorant, who are the far greater number, and have the greatest need. I have added the 9, 10, 11. and 12. Heads or common places, which I did not deliver to you for want of time; and because the rest are too breifly touched (as contrived for an hours work) I have enlarged these; though making them somewhat unsutable to the rest, yet sutable to the use of those they are now intended for; The Directions also in the end are added.

Blessed be the Father of Lights, who

hath

hath set up so many burning and shining lights in your City, and hath watered you so plenteously with the Rivers of his Sanctuary, that you have frequent opportunities for the refreshment of your souls, to the joy of your friends, the grief of your enemies, and the glory of that Providence which hath hitherto maintained them, in despite of Persecution, Heresies and Hell! It was not alwaies so in London: *It is not so in all other places, or famous Cities in the world: Nor are you sure that it will be alway so with you. It doth me good to remember what blessed Lights have shined among you, that now are more gloriously shining in a higher sphere:* Preston, Sibbes, Stoughton, Taylor, Stock, Randal, Gouge, Gataker, *with multitudes more that are now with Christ! It did me good to read in the Preface to Mr.* Gatakers *funeral Sermon, by one of your reverend and faithful Guides, what a number of sound and unanimous Laborers are yet close at work in that part of Christs Vineyard! And it did me good in that short experience and observati-*

on while I was there, to hear and see so much of their Prudence, Unity and Fidelity.

Believe it, it is the Gospel of Christ that is your Glory: and if London be more honorable then other great and famous Cities of the earth, it is the light of Gods face and the plenty and power of his ordinances and Spirit that doth advance and honour it. O know then the day of your visitation!

Three things I shall take leave to propound to your consideration, which I am certain God requireth at your hand. The first is, that you grow in knowledg, humility, heavenlinesse and Unity according to the blessed means that you enjoy. In my eyes it is the greatest shame to a people in the world, and a sign of barbarousnes or blockishnes, when we can hear and read what a famous, learned powerful Minister such a place, or such a place had, and yet see as much ignorance, ungodlynes, unrulines and sensuality as if the Gospel had scarce ever been there. I hope it is not thus with you, but I have found it so in too many places of

England

England. *We that never ſaw the faces of their Miniſters, but have onely read their holy Labours, have been ready to think,* Sure there are few ignorant or ungodly ones in ſuch a Congregation! Sure they are a people rich in Grace, and eminently qualified above their brethren, who have lived under ſuch Teaching as this! At leaſt, ſure there can be none left that have an enmity to the fear of God! *But when we have come to the Towns where ſuch men ſpent their lives, and laid out their labours, we have found ignorant ſotiſh worldlings, unprofitable or giddy unſtable Profeſſors, and ſome haters of godlineſs among them. O what a ſhame is this to them to the eyes of wiſe men! and what a confounding aggravation of their ſin before God! Thrive therefore and be fruitful in the Vineyard of the Lord, that it may not repent him that he hath planted and watered you.*

The ſecond is this; Improve your intereſt to the utmoſt, for the continuance of a faithful Miniſtry among you, and when any pla-

ces

ces are void, do what you can to get a ſupply of the moſt Able men. Your City is the Heart of the Nation: you cannot be ſick but we ſhall all feel it. If you be infected with falſe Doctrines, the Countryes will ere long receive the Contagion. You have a very great influence on all the Land, for good or evil! And do you think the unaermining enemies of the Church have not a ſpecial Deſign upon you in this poynt? and will not promote it as far as is in their power? Could they but get in Popiſh or dividing Teachers among you, they know how many advantages they ſhould gain at once! They would have ſome to grieve and trouble your faithfull Guids, & hinder them in the work and leſſen that eſtimation which by their Unity they would obtain: And every Deceiver will hope to catch ſome fiſh, that caſteth his Net among ſuch ſtore. We beſeech you if there be Learned, Holy, Judicous men in England, *that can be had for ſuply of ſuch occaſions, let them be yours; that you may be fed with the Beſt, and Guided by the Wiſeſt, and we may have all recourſe to you for*

advice

advice; and where there are moſt oppoſers and Seducers, there may be the moſt Powerful, Convincing helps at hand; Let us in the Country have the honeſt raw young Preachers, and ſee that you have the cheif Fathers and Pillars in the Church: I ſpeak it not for your ſakes alone, but becauſe we have all Dependance on you.

The third thing which I humbly crave, is that you will Know them which Labour among you and are over you in the Lord, and admoniſh you, and to eſteem them very highly in love for their works ſake; and be at Peace among your ſelves. 1 *Theſ.* 5. 12, 13. *And that you will inſtead of greiving or rejecting your Guides,* Obey them that have the Rule over you, and ſubmit your ſelves: for they watch for your ſouls as they that muſt give account, that they may do it with joy, and not with grief, for that is unprofitable for you, *Heb.* 13. 17. *Encourage your Teachers, for their work is great, their ſpirits are weak, they are but frail men; the enemy is more induſtrious againſt them*

then

then any men; and their discouragements are very many, and the difficulties which they must encounter are very great. Especially, Obey, submit and encourage them in the work of Government and Exercise of Christs Discipline, and managing the Keys of the Kingdom which he hath put into their hands. Do you not perceive what a strait your Teachers are in! The Lord Jesus requireth them to exercise his Discipline faithfully and impartially: He giveth them not empty Titles of Rule, but layes upon them the burthen of Ruling: It is his work *more then their honour that he intends: and if they will have the* Honour, *it must be by the* work. *The work is, as to Teach the ignorant, and convince the unbelieving and gainsaying, so to admonish the disorderly and scandalous, and to reject and cast out of the Communion of the Church the Obstinate and Impenitent; and to set by the Leprous, that they infect not the rest; and to separate thus the precious from the vile by Christs Discipline, that dividing separation, and soul destroying Transgressi-*

ons

ons may be prevented or cured. This work Christ hath charged upon them, and will have it done whoever is against it. If they obey him and do it, what a tumult, what clamours and discontents will they raise! How many will be ready to rise up against them with hatred and scorn! though it be the undoubted work of Christ, which even under persecution was performed by the Church-Guides. When they do but keep a scandalous untractable Sinner from the Communion of the Church in the Lords Supper, what repinings doth it raise! But, alas, this is a small part of the Discipline: If all the apparently obstinate and impenitent were cast out, what a stir would they make! And if Christ be not obeyed, what a stir will Conscience make? And it is not only between Christ and men, but between men and men, that your Guides are put upon streights. The Separatists reproach them for suffering the Impenitent to continue members of their Churches, and make it the pretence of their separation from them; having little to say of any moment against

the

the authorized way of Government; but only against our slackness in the Execution. And if we should set to the close Exercise of it, as is meet, how would City and Country ring of it, and what indignation should we raise in the multitude against us! O what need have your Guides of your Encouragement and best assistance in this streight! God hath set them on a work so ungrateful and displeasing to flesh and blood, that they cannot be faithful in it, but twenty to one they will draw a world of Hatred upon themselves, if not mens fists about their ears. Festred sores will not be launcht and searcht with ease: Corrupted members are unwilling to be cut off, and cast aside: Especially if any of the great ones fall under the censure, who are big in the eyes of the world and in their own. And yet our Soveraign Lord must be obeyed; and his house must be swept, and the filth cast out, by what names or Titles soever it be dignified with men. He must be pleased, if all be displeased by it. Withdraw not your help then from this needfull work. It is by the

Word,

Word, Spirit, and Ministry, *that Christ the King of his Church doth Govern it: Not separatedly, but joynly, by all three: To disobey these, is to disobey Christ: and subjection to Christ is essential to our Christianity. This well thought on, might do much to recover the* Unruly *that are recoverable. You may conjecture by the strange opposition that Church-Government meets with from all sorts of carnal and corrupted minds, that there is somewhat in it that is eminently of God. I shall say no more but this, that* It is an Able, Judicious, Godly, Faithful Ministry, not barely heard and applauded, but humbly and piously submited to, and obeyed in the Lord, that must be your truest present glory, and the means of your everlasting Peace and Joy.

So testifieth from the Lord, Your servant in the faith of Christ,

Rich. Baxter.

To the Ignorant or Careless Reader.



Seeing the providence of God hath commanded forth this plain Discourse, I shall hope (upon experience of his dealing in the like cases with me) That he hath some work for it to do in the world. Who knows but it was intended for the saving of thy soul, by opening thine eyes and awaking thee from thy sin, who art now in Reading of it! Be it known to thee it is the certain Truth of God, and of high concernment to thy soul that it treateth of: And therefore requireth thy most sober Consideration. Thou hast in it (how weakly soever it is mannaged by me) an advantage put into thy hand from God, to help thee in the greatest work in the world, even to prepare for the great approaching Judgment. In the name of God, I require thee, cast not away this advantage: Turn not away thine ears or heart from this warning that is sent to thee from the

the living God! Seeing all the world cannot keep thee from Judgement, nor save thee in Judgement: but not all the world be able to keep thee from a speedy and serious preparation for it. Doit presently, least God come before thou art ready! Doit seriously, left the Tempter over-reach thee, and thou shouldst be found among the foolish self deceivers when it is too late to do it better. I intreat this of thee on the behalf of thy soul, and as thou tenderest thy everlasting Peace with God, that thou wouldest afford these matters thy deepest Consideration. Think on them, whether they are not true and weighty: Think of them lying down and rising up. And seeing this small Book is faln into thy hands, all that I would beg of thee concerning it, is, that thou wouldst bestow now and then an hour to read it, and read it to thy family or friends as well as to thy self: and as you go, Consider what you read, and Pray the Lord to help it to thy heart, and to assist thee in the Practice, that it may not rise up in Judgement against thee. If thou have not leisure on other, take now and then an hour on the Lords dayes, or at night to that purpose: and if any passage through brevity (specially neer the beginning) seem dark to thee, Read it again, and again, and ask the help of an Instructer, that thou mayest understand it. May it but help thee out of the snares

of sin, and promote the saving of thy Immortal soul; and thy comfortable appearance at the great day of Christ, I have the thing which I intended and desired. The Lord open thy Heart, and accompany his Truth with the Blessing of his Spirit! Amen.

A SERMON Of Judgement.

Preached at *Pauls* before the Honourable Lord Maior and Aldermen of the City of *London*, *Dec.* 17, 1654.

2 Cor. 5. 10, 11. *For we must all appear before the Judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terrours of the Lord we perswade men.*

IT is not unlikely, that some of those wits that are more moved with things new then with things Necessary, will marvel that I choose so common a subject, and tell me that they all know this already. But I do it purposely upon these following

Conſiderations. 1. Becauſe I well know, that it is theſe Common Truths that are the great and neceſſary things which mens everlaſting happineſs or miſery doth moſt depend upon. You may be ignorant of many Controverſies and Inferiour points, without the danger of your ſouls, but ſo you cannot of theſe Fundamentals. 2. Becauſe its apparent by the lives of men, that few know theſe Common Truths ſavingly, that think they know them. 3. Becauſe there are ſeveral degrees of knowing the ſame Truths, and the beſt are imperfect in degree, the principal growth in knowledg that we ſhould look after, is not to know *more* matters then we knew before, but to know *that better* and with a clearer light and firmer apprehenſion, which we darkly and ſleightly knew before You may more ſafely be without *any* knowledge at all of many lower Truths, then without *ſome further degree* of the knowledge of thoſe which you already know. 4. Beſides it is known by ſad Experience, that many periſh who know the Truth, for want of the conſideration of it: and making uſe of what they know, and ſo their knowledge doth but condemn them. We have as much need therefore to teach and help you to get theſe Truths which you know into your hearts and lives, as to tell you more. 5. And indeed, it is the impreſſion

preſſion of theſe great and Maſter-Truths, wherein the vitals and eſſentials of Gods Image upon the ſoul of man doth conſiſt: And it is theſe Truths that are the very Inſtruments of the great works that are to be done upon the heart by the Spirit and our ſelves. In the right uſe of theſe it is that the Principal part of the skill and holy wiſdom of a Chriſtian doth conſiſt; and in the diligent and conſtant uſe of theſe lieth the life and trade of Chriſtianity. There is nothing amiſs in mens hearts or lives, but it is for want of ſound knowing and believing, or well uſing theſe Fundamentals.

6. And moreover, methinks, in this choice of my ſubject, I may expect this advantage with the Hearers, that I may ſpare that labour that elſe would be neceſſary for the proof of my Doctrine: and that I may alſo have eaſier acceſs to your hearts, and have a fuller ſtroak at them, and with leſs reſiſtance. If I came to tell you of any thing not Common, I know not how far I might expect belief from you. You might ſay *Theſe things are uncertain to us, or all men are not of this mind.* But when every Hearer confeſſeth the truth of my Doctrine, and no man can deny it, without denying Chriſtianity it ſelf, I hope I may expect that your hearts ſhould the ſooner receive the impreſſion of this Doctrine, and the ſooner yield to the duties which

it directs you to: and the easier let go the sins which from so certain a Truth shall be discovered.

The words of my text, are the reason which the Apostle giveth both of his perswading other men to the fear of God, and his care to approve to God his own heart and life. They contain the Assertion and Description of the great Judgement, and one use which he makes of it. It assureth us, that Judged we *must be*, and *who* must be so Judged, and *by whom*, and *about what* and *on what terms*, and *to what end*,

The meaning of the words, so far as is necessary, I shall give you briefly. *We all*, both we Apostles that preach the Gospel, and you that hear it, *must*, willing or unwilling, there is no avoiding it, *Appear*, stand forth or make your appearance, and there have your hearts & ways laid open, and appear as well as we. *Before the Judgement seat of Christ*; *i. e.* before the Redeemer of the world, to be Judged by him as our Rightful Lord. *That every one*, even of all mankind which are, were, or shall be, without exception; *May receive*, that is, may receive his sentence adjudging him to his due; and then may receive the execution of the sentence, and may go away from the barr with that Reward or Punishment that is his due according to the law by which he is Judged. *The things done in his body*,

body, that is the due Reward of the works done in his body; or as some copies read it, *The things proper to the body*, i. e. due to the man, even body as well as soul. *According to what he hath done, whether it be good or bad*: i. e. This is the cause to be tried and Judged, whether men have done well or ill, whiles they were in the flesh; and what is due to them according to their deeds. *Knowing therefore*, &c. *i. e.* Being certain therefore that these things are so, and that such a Terrible Judgement of Christ will come, we perswade men to become Christians, and live as such, that they may then speed well, when others shall be destroyed; or as others, *Knowing the fear of the Lord*, that is the true Religion, *we perswade men.*

Doct. 1. There will be a Judgement. *Doct.* 2. Christ will be the Judge. *Doct.* 3. All men shall there appear. *Doct.* 4. Men shall be then Judged according to the works that they did in the flesh, whether good or evil. *Doct.* 5. The end of Judgement is, that men may receive their final due by Sentence and Execution. *Doct.* 6. The knowledge and consideration of the terrible Judgement of God should move us to perswade, and men to be perswaded to carefull preparation.

The ordinary method for the handling of this subject of Judgement should be this. 1. To

ſhew you what Judgement is in the General, and what it doth contain: and that is 1. The perſons. 2. The cauſe. 3. The Actions. 1. The parties are, 1. the Accuſer. 2. the Defendant. 3. Sometime Aſſiſtants. 4. The Judge. 2. The cauſe contains. 1. The Accuſation. 2. The Defence. 3. With the Evidence of both. 4. And the Merit. The merit of the cauſe is as it agreeth with the Law and Equity. 3. The Judicial actions are, I. Introductory. 1. Citation. 2. Compulſion if need be. 3. Appearance of the Accuſed. II. Of the Eſſence of Judgement, 1. Debate by 1. the Accuſer. 2. Defendant, called the Diſceptation of the cauſe. 2. By the Judge. 1. Exploration. 2. Sentence. 3. To ſee to the execution: But becauſe this Method is leſs ſuitable to your capacities, and hath ſomething humane, I will reduce all to theſe following heads.

1. I will ſhew what Judgement is.
2. Who is the Judge? and why.
3. Who muſt be Judged.
4. Who is the Accuſer.
5. How the citation, conſtraint and appearance will be.
6. What is the Law by which men ſhall be judged.
7. What will be the cauſe of the day: what the Accuſation, and what muſt be the juſt Defence.
8. What will be the Evidence.

9. What

9. What are those frivolous insufficient excuses by which the unrighteous may think to escape.

10. What will be the sentence: who shall *dye*, and who shall *live*; and what the Reward and Punishment is.

11. What are the Properties of the Sentence.

12. What and by whom the execution will be. In these particular heads we contain the whole Doctrine of this Judgement, and in this more familiar method shall handle it.

I. FOR the first, Judgement, as taken *largely*, comprehendeth all the forementioned particulars; As taken more *strictly* for the Act of the Judge, it is *the trial of a Controverted case*. In our case note these things following.

1. Gods Judgement is not intended for any Discovery to himself of what he knows not already: he knows already what all men are; and what they have done: and what is their due: But it is to discover to others and to men themselves the ground of his sentence, that so his Judgement may attain its end: for the glorifying his grace on the Righteous, and for the

the convincing the wicked of their sin and desert, and to shew to all the world the Righteousness of the Judge, and of his Sentence and Execution, *Rom.* 3. 4 26. and *Rom.* 2. 2.

2. It is not a controversie therefore undecided in the mind of God, that is there to be decided, but onely one that is undecided as to the knowledge and mind of creatures.

3. Yet is not this Judgement *a bare Declaration*, but *a Decision*, and so *a Declaration* thereupon: the cause will be then put out of controversie, and all further expectation of Decision be at an end; and with the justified there will be no more Accusation, and with the condemned no more hope for ever.

II. FOR the second thing, who shall be the Judge; I answer, The Judge is *God himself by Jesus Christ.*

1. Principally, God as Creator.

2. As also, God as Redeemer, the humane nature of Jesus Christ having a derived subordinate power. God lost not his right to his creature either by mans fall, or the Redemption by Christ: but by the latter hath a new further right: but it is in and by Christ that God Judgeth. For as *meer Creator of innocent man*, God judgeth

judgeth none, but hath committed all judgement to the Son, who hath procured this right by the redeeming of fallen man, *John* 5.22. But as the Son only doth it in the neereſt ſenſe, ſo the Father as Creator doth it remotely and principally.

1. In that the power of the Son is derived from the Father, and ſo ſtandeth in ſubordination to him as Fountain or Efficient.

2. In that the Judgement of the Son (as alſo his whole Mediatorſhip) is to bring men to God their maker as their ultimate end, and recover them to him from whom they are fain, and ſo as a means to that end, the Judgement of the Son is ſubordinate to the Father.

From hence you may ſee theſe following Truths worthy your conſideration.

1. That all men are Gods creatures, and none are the workmanſhip of themſelves or any other; or elſe the Creator ſhould not Judge them on that right.

2. That Chriſt dyed for All, and is the Redeemer of the world, and a ſacrifice for All, or elſe he ſhould not Judge them on that Right. For he will not Judge wicked men as he will do the Devils, as the *meer enemies* of his Redeemed ones, but as being themſelves his ſubjects in the world, and being bought by him, and therefore become his own, who ought to

have

have glorified him that bought them. 2 *Cor.* 5. 14, 15. 2 *Pet.* 2. 1. 1 *Cor.* 6. 9, 20. 1 *John* 2. 2. *Heb.* 2. 9. 1 *Tim.* 2. 6. 7.

3. Hence it appeareth that all men were under some Law of grace, and did partake of some of the Redeemers mercy. Though the Gospell came not to all, yet all had that mercy which could come from no other Fountain but his Blood, and which should have brought them neerer to Christ then they were, (though it were not sufficient to bring them to believe:) and which should have led them to Repentance. *Rom.* 2. 4. For the neglecting of which they justly perish; and not *meerly* for sinning against the law that was given man in innocency: Were that so, Christ would not Judge them as Redeemer, and that for the abuse or not-improvement of his Talents, as he tels us he will do, *Mat.* 25. *per totum.*

4. If God will be the Judge, then none can expect by any shifts or indirect means to scape at that day. For how should it be?

1. It is not possible that any should keep out of sight, or hide their sin and the evil of their actions, and so delude the Judge: God will not be mocked now, nor deceived then, *Gal.* 6. 7. they grosly deceive themselves that imagine any such thing: God must be Omniscient and all-seeing, or he cannot be God. Should

you

you hide your case from men and from Devils, and be ignorant of it your selves, yet cannot you hide it from God. Never did there a thought pass thy heart, or a word pass thy mouth, which God was not acquainted with: and as he knows them, so doth he observe them He is not as Imperfect man, taken up with other business so that he cannot mind *All*, As easie is it with him to observe every Thought, or Word, or Action of thine, as if he had but *that one* in the world to observe: and as easie to observe each particular sinner, as if he had not another creature to look after in the world. He is a fool indeed that thinks now that God takes no notice of him, *Ezek.* 8. 12. and 9. 9. or, that thinketh then to escape in the croud: He that found out one Guest that had not on a wedding Garment, *Mat.* 22. 12. will then find out every unholy soul, and give him so sad a salutation as shall make him speechless, *Job* 11. 11. *For he knoweth vain man; he seeth wickedness also,* and *will he not consider it?*

2. It is not possible that any should scape at that Day by any Tricks of wit and false Reasoning in their own Defence. God knoweth a sound Answer from an unsound, and a Truth from a Lye. Righteousness may be perverted here on earth, by outwitting the Judge; but so will it not be then: To hope any of this is

to

to hope that God will not be God. It is in vain then for the *unholy* man to say he is *holy*; or for any sinner to deny, or excuse, or extenuate his sin: To bring forth the counterfeit of any Grace, and plead with God any shels of hypocritical performances, & to think to prove a Title to heaven by any thing short of Gods Condition, all these will be vain attempts.

3. And as impossible will it prove by fraud or flattery, by perswasion or bribery, or by any other means, to pervert Justice by turning the mind of God who is the Judge: fraud and flattery, bribery and importunity may do much with weak men; but with God they will do nothing. Were he changeable and partial, he were not God.

4. If God be Judge, you may see the Cavils of Infidels are fooliſh, when they ask, *How long will God be in Trying and Judging so many persons, and taking an account of so many Words, and Thoughts and Deeds? Sure it will be a long time, and a difficult work.* As if God were as man, that knoweth not things till he seek out their Evidence by particular signs. Let these fools understand, if they have any understanding, that the infinite God can shew to every man at once, all the thoughts, and words, and actions that ever he hath been guilty of. And in the twink of an eye, seven at one view,

can

can make all the world to ſee their ways and their deſervings, Cauſing their Conſciences and Memories to preſent them all before them in ſuch a ſort as ſhall be equivalent to a verbal debate. *Pſal.* 50. 21, 22. he will ſet them in order before them.

5. If Jeſus Chriſt be the Judge, then what a comfort muſt it needs be to his members, that he ſhall be Judge that loved them to the death, and whom they loved above their lives, and he who was their Rock of hope and ſtrength, and the deſire and delight of their ſouls!

6. And if Jeſus Chriſt muſt be the Judge, what confuſion will it bring to the faces of his enemies, and of all that ſet light by him in the day of their viſitation? to ſee Mercy turned againſt them, and he that dyed for them, now ready to condemn them: and that blood and grace which did Aggravate their ſin, to be pleaded againſt them, to the increaſe of their miſery: how ſad will this be!

7. If the God of Love, and Grace and Truth, be Judge, then no man need to fear any wrong. No ſubtilty of the Accuſer, nor darkneſs of Evidence: no prejudice or partiality, or what ſoever elſe may be imagined, can there appear to the wrong of your cauſe. Get a good cauſe and fear nothing: and if your cauſe be bad, nothing can deliver you.

III. FOR

III. FOR the Third Point, *Who are they that must be Judged?*

Answ. All the rational Creatures in this lower world. And it seems, Angels also, either *all*, or *some*: But because their case is more darkly made known to us, and less concerns us, we will pass it by. Every man that hath been made or born on earth (except Christ, who is God and man, and is the Judge) must be judged. If any foolish Infidels shall say, *Where shall so great a number stand?* I answer him, That he knoweth not the things invisible; either the nature of Spirits and spiritual bodies, nor what place containeth them, or *how*; but easily he may know that he that gave them all a being, can sustain them all, and have room for them all, and can at once disclose the thoughts of all, as I said before.

The first in Order to be judged, are, the Saints, *Mat.* 25. and then with Christ they shall judge the rest of the World, 1 *Cor.* 6. 2,3. not in an equal authority and commission with Christ, but as the present approvers of his Righteous Judgement. The Princes of the earth shall stand then before Christ, even as the Peasants; and the honourable as the base; the rich and

and the poor ſhall meet together, and the Lord ſhall judge them all, *Prov.* 22. 2. No men ſhall be excuſed from ſtanding at that Bar, and giving up their account, and receiving their doom. Learned and unlearned, young and old, godly, and ungodly, all muſt ſtand there. I know ſome have vainly imagined, that the righteous ſhall not have any of their ſins mentioned, but their graces and duties only; but they conſider not, that things will not then be tranſacted by words as we do now, but by cleeer diſcoveries by the infinite Light; and that if God ſhould not diſcover to them their ſins, he would not diſcover the Riches of his Grace in the pardon of all theſe ſins: even then they muſt be humbled in themſelves, that they may be glorified and for ever cry, Not unto us Lord, but unto thy name be the glory.

IV. FOR the Forth Particular, *Who will be the Accuſer?*

Anſw. 1. Satan is called in Scripture the Accuſer of the Brethren, *Rev.* 12. 10. and we find in *Job* 1. and other places, that now he doth practiſe even before God: and therefore we judge it probable that he will do ſo then. But we would determine of no-

thing that Scripture hath not clearly determined.

2. Conſcience will be an Accuſer, though eſpecially of the wicked, yet in ſome ſence of the righteous; for it will tell the truth to all: and therefore ſo far as men are faulty, it will tell them of their faults. The wicked it will accuſe of unpardoned ſin, and of ſin unrepented of; the godly only of ſin repented of and pardoned. It will be a Glaſs wherein every man may ſee the face of his heart and former Life, *Rom.* 1. 15.

3. The Judge himſelf will be the Principal Accuſer: for it is he that is wronged, and he that proſecutes the cauſe, and will do juſtice on the wicked: God judgeth even the righteous themſelves to be ſinners, or elſe they could not be pardoned ſinners. But he judgeth the wicked to be impenitent, unbelieving, unconverted ſinners. Remember what I ſaid before, that it is not a verbal accuſation, but an opening of the truth of the cauſe to the view of our ſelves and others, that God will then perform.

Nor can any think it unworthy of God to be mens Accuſer by ſuch a diſcloſure, it being no diſhonour to the pureſt light to reveal a dunghill, or to the greateſt Prince to accuſe a Traytor. Nor is it unmeet that God ſhould be both Accuſer and Judge; ſeeing he is both abſolute

Lord

Lord, and perfectly juſt, and ſo far beyond all ſuſpition of Injuſtice. His Law alſo doth virtually accuſe, *Joh.* 5 45. but of this by it ſelf.

V. FOR the Fifth Particular, *How will the ſinners be called to the Bar?*

Anſw. God will not ſtand to ſend them a Citation, nor require him to make his voluntary Appearance: but willing or unwilling, he will bring them in.

1. Before each mans particular Judgement he ſendeth Death to call away his ſoul, a ſurly Serjeant, that will have no Nay: How dear ſo ever this world may be to men, and how loth ſo ever they are to depart, away they muſt, and come before the Lord that made them? Death will not be bribed. Every man that was ſet in the vineyard in the morning of their lives muſt be called out at evening to receive according to what he hath done: then muſt the naked ſoul alone appear before its Judge and be accomptible for all that was done in the body: and be ſent before till the final judgement to remain in happineſs or miſery, till the body be raiſed again, and joyned to it.

In this appearance of the ſoul before God, it ſeemeth by Scripture, that there is ſome Mini-

ſtry of Angels; for *Luke* 16. 22. it is ſaid that the Angels carried *Lazarus*, that is, his ſoul, into *Abrahams* boſom. What local motion there is, or ſituation of ſouls, is no fit matter for the enquiry of Mortals: and what it is in this that the Angels will do, we canno clearly underſtand as yet; but moſt certain it is, that as ſoon as ever the ſoul is out of the body, it comes to its account before the God of Spirits.

2. At the end of the world the bodies of all men ſhall be raiſed from the earth, and joyned again to their ſouls; and the ſoul and body ſhall be judged to their endleſs ſtate; and this is the great and general Judgement, where all men ſhall at once appear. The ſame power of God that made men of nothing, will as eaſily then new-make them by a Reſurrection; by which he will add much more perfection, even to the wicked in their Naturals, which will make them capable of the greater miſery; even they ſhall have immortal and incorruptible bodies, which may be the ſubjects of immortal woe, 1 *Cor.* 15.53. *John* 5.28,29.

Of this Reſurrection, and our Appearance at Judgement, the Angels will be ſome way the Miniſters: as they ſhall come with Chriſt to Judgement, ſo they ſhall ſound his Trumpet, 1 *Theſ.* 4.16. and they ſhall gather the wicked out

out of Gods Kingdom; and they ſhall gather the Tares to burn them, *Matth.* 13. 39, 40, 41. in the end of the world the Angels ſhall come forth and ſever the wicked from among the juſt, and ſhall caſt them into the Furnace of fire, *Mat.* 17.49,50.

FOR the ſixth particularly, *What Law is it that men ſhall be Judged by?*

Anſw. That which was given them to live by: Gods Law is but *the ſign of his will, to teach us what ſhall be due from us and to us*; before we fell he gave us ſuch a Law as was ſuitable to our perfection; when we had ſinned and turned from him, as we ceaſed not to be his creatures, nor he to be our Lord, ſo he deſtroyed not his Law, nor diſcharged or abſolved us from the duty of our obedience. But becauſe we ſtood condemned by thy Law, and could not be Juſtified by it, having once Tranſgreſſed it, he was pleaſed to make a *Law of Grace*, even *a new, a remyding Law*, by which we might be ſaved from the deſerved puniſhment of the Old. So we ſhall be tryed at Judgement upon both theſe Laws, but ultimately upon the Laſt. The firſt Law commanded perfect Obedience, and threat-

ned Death to us if ever we diſobeyed; the ſecond Law finding us under the Guilt of ſin againſt the firſt, doth command us to Repent and Believe in Chriſt, and ſo to return to God by him; and promiſeth us pardon of all our ſins upon that Condition, and alſo if we perſevere, everlaſting Glory. So that in Judgement though it muſt be firſt evinced that we are ſinners, and have deſerved Death according to the Law of puer nature; yet that is not the upſhot of the Judgment. For the enquiry will be next, whether they have accepted the remedy, and ſo obeyed the Law of grace, and performed its Condition for pardon and ſalvation; and upon this our Life or Death will depend. It is both theſe Laws that condemn the wicked; but it is only the Law ot grace that juſtifieth the righteous.

Obj. *But how ſhall Heathens be judged by the Law of grace, that never did receive it?*

Anſw. The expreſs Goſpel ſome of them had not, and therefore ſhall not directly be judged by it; but much of the Redeemers mercy they did enjoy, which ſhould have led them to repent, and ſeek out after Recovery from their miſery, and to come nearer Chriſt; and for the neglect and abuſe of this, they ſhall be judged, and not meerly for ſinning againſt the Law that was given us in pure innocency: So that

Chriſt

Christ as Redeemer shall judge them as well as others: though they had but one Talent, yet must they give an account of that to the Redeemer, from whom they recived it. But if any be unsatisfied in this, let them remember, that as God hath left the state of such more dark to us, and the terms on which he will judge them; so doth it much more concern us to look to the terms of our own Judgement.

Obj. *But how shall infants be judged by the Gospel, that were uncapable of it?*

Answ. For ought I find in Scripture, they stand or fall with their parents, and on the same terms; but I leave each to their own thoughts.

VII. FOR the seventh head, *What will be the cause of the day to be enquired after? what the accusation, and what the Defence?*

Answ. This may be gathered from what was last said. The great cause of the day will be to enquire and determine who shall die, and who shall live, who ought to go to heaven, and who to hell for ever, according to the Law by which they must then be judged.

1. As there is a twofold Law by which they must be judged; so will there then be a two-

fold Accuſation. The firſt will be, that they were *ſinners*, and ſo having violated the Law of God, they Deſerve Everlaſting Death, according to that Law: If no defence could be made, this one accuſation would condemn all the world; for it is moſt certain that all are ſinners, and as certain that all ſin deſerveth Death. The only defence againſt this Accuſation lyeth in this Plea; Confeſſing the charge, we muſt plead that Chriſt hath ſatisfied for ſins, and upon that conſideration God hath forgiven us, and therefore being forgiven, we ought not to be puniſhed; To prove this we muſt ſhew the pardon under Gods hand in the Goſpel. But becauſe this pardoning Act of the Goſpel doth forgive none but thoſe that Repent and believe, and ſo return to God, and to ſincere Obedience for the time to come; therefore the next Accuſation will be, that *we did not perform theſe Conditions of forgiveneſs; and therefore being Unbelievers, Impenitent and Rebels againſt the Redeemer, we have no right to pardon, but by the ſentence of the Goſpel, are lyable to a greater puniſhment for this contempt of Chriſt and Grace.* This Accuſation is either *true* or *falſe*: where it is *true*, God and Conſcience, who ſpeak the truth, may well be ſaid to be the Accuſers: Where it is *falſe*, it can be only the work of Satan the malicious adverſary who,

who, as we may see in *Jobs* case, will not stick to bring a false Accusation.

It any think that the Accuser will not do so vain a work, at least they may see that *potentially* this is the Accusation that lyeth against us, and which we must be justified against. For all *Justification* implyeth an *Actual* or *Potential Accusation*.

He that is truly accused of final Impenitency, or Unbelief, or Rebellion, hath no other Defence to make; but must needs be condemned.

He that is falsly accused of such non-performance of the condition of Grace, must deny the Accusation, and plead his own personal Righteousness as against that Accusation; and produce that Faith, Repentance and sincere Obedience and Perseverance by which he *fulfilled* that Condition, and so is *Evangelically Righteous* in himself, and therefore hath part in the blood of Christ which is instead of a *Legal righteousness* to him, in all things else, as having procured him a pardon of all his sin, and a right to everlasting glory.

And thus we must then be Justified by Christs satisfaction only, against the accusation of being *sinners in general*, and of deserving Gods wrath for the Breach of the Law of works: But we must be justified by our faith,

repen-

repentance and ſincere Obedience it ſelf, againſt the Accuſation of being *Impenitent, Unbelievers, and Rebels againſt Chriſt*, and having not performed the Condition the of promiſe, and ſo having no part in Chriſt and his Benefits.

So that in ſumm you ſee, that the cauſe of the day will be to enquire, Whether, being all known ſinners, we have accepted of Chriſt upon his terms, and ſo have right in him and his benefits, or not? Whether they have forſaken this vain world for him, and loved him ſo faithfully, that the have manifeſted it, in parting with theſe things at his Command? And this is the meaning of *Mat.* 25. Where the enquiry is made to be, whether they have fed and viſited him in his members, or not? That is, whether they have ſo far loved him as their Redeemer, and God by him, as that they have manifeſted this to his members according to Opportunity, though it coſt them the hazard or loſs of all: Seeing danger, and labour, and coſt, are fitter to expreſs love by, then Empty Complements and bare Profeſſions.

Whether it be particularly enquired after, or only taken for granted that men are ſinners, and have deſerved Death according to the *Law of works*, and that Chriſt hath ſatisfied by

by his death, is all one as to the matter in hand, seeing Gods enquiry is but the Discovery and Conviction of us. But the last Question, which must decide the Controversie, will be, whether we have performed the condition of the Gospel?

I have the rather also said all this, to shew you in what sense these words are taken in the text, that *Every man shall be Judged according to what he hath done in the flesh; whether it be good or bad.* Though every man be Judged *worthy* of Death for sinning, yet every man shall not be Judged *to dye* for it. and no man shall be Judged *worthy* of Life *for* his good works: It is therefore according to the Gospel, as the rule of judgment, that this is meant, They that have Repented and believed, and returned to *true*, though *imperfect* Obedience, shall be Judged to everlasting Life, *according* to these works; not because these works *Deserve* it, but because the *free Gift in the Gospel* through the blood of Christ, doth make these things the *condition* of our possessing it. They that have lived and dyed Impenitent Unbelievers and Rebels against Christ; shall be judged to everlasting punishment, *because* they have deserved it both by their sin in *general* against the Law, and by these sins in *special* against the Gospel. This is called *the Meritorious Cause*,

Cauſe, that is, what is a mans *due* according to the true meaning of the Law; Though the due may be by free gift. And thus you ſee what will be the cauſe of the Day, and the matter to be enquired after and decided, as to our life or death.

VIII. THE next point in our method, is, to ſhew you, *What will be the Evidence of the Cauſe?*

Anſw. There is a fivefold Evidence among men. 1. When the fact is notorious. 2. The knowledg of an unſuſpected Competent Judg. 3. The parties Confeſſion. 4. Witneſs. 5. Inſtruments and viſible effects of the action. All theſe Evidences will be at hand, and any one of them ſufficient for the conviction of the guilty perſon at that day.

1. As the ſins of all men; ſo the Impenitency and Rebellion of the wicked was notorious. or at leaſt will be then. For though ſome play the hypocrites, and hide the matter from the World and themſelves, yet God ſhall open their hearts and former lives to themſelves, and to the view of all the world. He ſhall ſet their ſins in order before them ſo, that it ſhall be utterly in vain to deny or excuſe them. If any men will then think to make their cauſe as good to God as they can now do to us, that are not able to ſee their

their hearts, they will be foully miſtaken. Now they can ſay they have as good hearts as the beſt: then God will bring them out in the light, and ſhew them to themſelves and all the world, whether they were good or bad. Now they will face us down that they do truly Repent, and they obey God as well as they can; but God that knoweth the Deceivers, will then undeceive them. We cannot now make men acquainted with their own unſanctified hearts, nor convince them that have not true Faith, Repentance or Obedience; but God will convince them of it; They can find ſhifts and falſe anſwers to put off a *Miniſter* with; but *God* will not be ſo ſhifted off. Let us preach as plainly to them as we can, and do all that ever we are able to acquaint them with the impenitency and unholineſs of their own heart, and the neceſſity of a new heart and life, yet we cannot do it, but they will Believe whether we will or not, that the old heart will ſerve the turn? But how eaſily will *God* make them know the contrary: *We* plead with them in the dark, for though we have the candle of the Goſpel in our hands when we come to ſhew them their corruption, yet they ſhut their eyes, and are wilfully blind; But *God* will open their eyes whether they will or not, not by *holy Illumination*, but by *forced conviction*; and then he will plead with them as in the open light. *See*

here

here thy own unholy soul; canst thou now say thou didst love me above all? canst thou deny but thou didst love this world before me? and serve thy flesh and lusts, though I told thee if thou didst so thou shouldst dye? Look upon thy own heart now, and see whether it be an holy or an unholy heart; a spiritual or a fleshly heart; a heavenly or an earthly heart? Look now upon all the course of thy life, and see whether thou didst live to me, or to the world and thy flesh? Oh how easily will God convince men then of the very sins of their thoughts, and in their secret Closets, when they thought that no witness could have disclosed them: Therefore its said that the Books shall be opened, and the dead Judged out of the books, *Revel.* 20.12. *Dan* 7.10.

The second Evidence will be *the knowledge of the Judge.* If the *sinner* would not be *convinced*; yet it is sufficient that the *Judge* knoweth the Cause; God needeth no further witness; he saw thee committing adultery in secret, lying, stealing, forswearing in secret. If thou do not know thy own heart to be unholy, it is enough that God knoweth it. If you have the face to say, *Lord, when did we see thee hungry?* &c. *Mat.* 25.44. yet God will make good the charge against thee, and there needeth no more Testimony then his own. Can fooliſh sinners think to lie hid or escape at that day, that will now sin

wilfully

wilfully before their Judge? that know every day their Judge is looking on them while they forget him, and give up themselves to the world, and yet go on even under his eye, as if to his face they dared him to punish them?

3. The third Evidence will be, *The sinners Confession.* God will force their own Consciences to witness against them, and their own tongues to confess the Accusation. If they do at first excuse it, he will leave them speechless, yea and condemning themselves before they have done.

Oh what a difference between their language now and then! *Now* we cannot tell them of their sin and misery, but they either tell us of our own faults, or bid us look to our selves, or deny or excuse their fault, or make light of it: but *then* their own tongues shall confess them, and cry out of the wilful folly that they committed, and lay a heavier charge upon them then we can now do. *Now* if we tell them that we are afraid they are unregenerate, and lest their hearts are not truly set upon God; they will tell us they hope to be saved with such hearts as they have: But *then*, Oh how they will confess the folly and falseness of their own hearts! You may see a little of their case even in despairing sinners on earth, how far they are from denying or excusing

ſing their ſins. *Judas* cryes out, *I have ſinned in betraying Innocent blood*, *Mat.* 27. 4. out of their own mouth ſhall they be Judged. That very tongue that now excuſeth their ſin, will in their torments be their great Accuſer. For God will have it ſo to be.

4. The fourth Evidence will be the *witneſs of others*. Oh how many thouſand witneſſes might there be produced, were there need to convince the guilty ſoul at that day!

1. All the Miniſters of Chriſt that ever preached to them, or warned them, will be ſufficient witneſſes againſt them: *We muſt needs* teſtifie that we preached to them the truth of the Goſpel, and they would not believe it. We preached to them the goodneſs of God, yet they ſet not their hearts upon him; we ſhewed them their ſin, and they were not humbled. We told them of the danger of an unregenerate ſtate and they did not regard us: we acquainted them with the abſolute neceſsity of holineſs, but they made light of all: We let them know the deceitfulneſs of their hearts, and the need of a cloſe and faithful examination, but they would not beſtow an hour in ſuch a work; nor ſcarce once be afraid of being miſtaken and miſcarrying. We let them know the vanity of this world, and yet they would not forſake it, no not for Chriſt and the hopes of

of glory: we told them of the everlasting felicity they might attain, but they would not set themselves to seek it.

What we shall think of it *then*, the Lord knows; but surely it seemeth *now* to us a matter of very sad consideration, that we must be brought in as witnesses against the souls of our neighbours and friends in the flesh. Those whom we now unfeignedly love, and would do any thing that we were able to do for their good, whose welfare is dearer to us then all worldly enjoyments; Alas, that we must be forced to testifie to their faces for their condemnation! Ah Lord, with what a heart must a poor Minister study, when he considereth this, that all the words that he is studying must be brought in for a witness against many of his hearers! with what an heart must a Minister Preach, when he remembreth that all the words that he is speaking must condemn many, if not most of his hearers? Do we desire this sad fruit of our Labours? No, we may say with the Prophet, *Jer.* 17.16. *I have not desired the woful day, thou knowest*: No, if we desired it, we would not do so much to prevent it: we would not study, and preach, and pray, and intreat men, that if it were possible we might not be put on such a task. And doubtless it should make every honest Minister study hard, and pray hard, and

intreat hard, and ſtoop low to men, and be earneſt with men in ſeaſon and out of ſeaſon, that if it may be, they may not be the condemners of their peoples ſouls. But if men will not hear, and there be no remedy, who can help it? Chriſt himſelf came not into the world to condemn men, but to ſave them, and yet he will condemn thoſe that will not yield to his ſaving work: God takes no pleaſure in the death of a ſinner, but rather that he repent, and return, and live, *Ezek.* 18. 23, 32. and yet he will rejoyce over thoſe to do them hurt, and deſtroy them that will not return, *Deut.* 28. 63. And if we muſt be put on ſuch a work, he will make us like minded. The Holy Ghoſt tells us, that the Saints ſhall Judge the world, 1 *Cor.* 6. 2, 3. and if they muſt Judge, they will Judge as God Judgeth; you cannot blame us for it ſinners: we now warn you of it before hand, and if you will not prevent it, blame not us, but your ſelves. Alas! we are not our own Maſters: As we now ſpeak not to you in our own names, ſo then we may not do what we liſt our ſelves, or if we might, our wills will be as Gods will. God will make us Judge you, and witneſs againſt you; Can we abſolve you, when the righteous God will condemn you? when God is againſt you, whoſe ſide would you have us be of? We muſt be either againſt *God* or *you*;

And

And can you think that we ſhould be for any one againſt our Maker and Redeemer? We muſt either condemn the Sentence of Jeſus Chriſt, or condemn you; and is not there more reaſon to condemn you then him? can we have any mercy on you, when he that made you will not ſave you, and he that formed you, will ſhew you no mercy? *Iſa.* 27.11. yea when he that dyed for you, will condemn you, ſhall we be more merciful then God? But alas! if we ſhould be ſo fooliſh and unjuſt, what good would it do you? If we would be falſe witneſſes and partial Judges, it would not ſave you; we are not Juſtified if we abſolve our ſelves, 1 *Cor.* 4. 4. how unable then ſhall we be againſt Gods Sentence to juſtifie you? if all the world ſhould ſay, you were holy and penitent, when God knows you were unholy and impenitent, it will do you no good. You pray every day that *his will* may be done, and it will be done: It will be done *upon* you, becauſe it was not done *by* you. What would you have *us* ſay, if God ask us, *Did you tell this ſinner of the need of Chriſt, of the glory of the world to come, and the vanity of this?* Should we lye, and ſay we did not? what ſhould we ſay if he ask us, *Did not you tell them the miſery of their natural ſtate; and what would become of them if they were not made new?* Would you have us lye

to God, and say we did not? Why, if we *did not* your blood will be required at our hands, *Ezekiel* 33. 6. and 3, 18. and would you have us bring your blood upon our own heads by a lye? Yea, and to do you no good, when we know that lyes will not prevail with God? No, no sinners we must unavoidably testifie to the confusion of your faces; if God ask us, we must bear witness against you and say, *Lord, we did what we could according to our weak abilities, to reclaim them: Indeed our own thoughts of everlasting things were so low, and our hearts so dull, that we must confess we did not follow them so close, nor speak so earnestly as we should have done: we did not cry so loud, or lift up our voice as a Trumpet to awaken them* (Isa. 58. 1.) *we confess we did not speak to them with such melting compassion, and with such streams of tears beseech them to regard, as a matter of such great concernment should have been spoken with; we did not fall on our knees to them, and so earnestly beg of them for the Lords sake, to have mercy upon their own souls, as we should have done. But yet we told them the Message of God; and we studyed to speak it to them as plainly and as piercingly as we could. Fain we would have convinced them of their sin and misery, but we could not: fain we would have drawn them to the*

admiration

admiration of Christ, but they made light of it, Mat. 22. 5. We would fain have brought them to the contempt of this vain world, and to set their mind on the world to come, but we could not; Some compassion thou knowest Lord we had to their souls; many a weeping or groaning hour we have had in secret; because they would not hear and obey; and some sad complaints we have made over them in publick: We told them that they must shortly dye and come to Judgement; and that this world would deceive them, and leave them in the dust: we told them that the time was at hand when nothing but Christ would do them good, and nothing but the favour of God would be sufficient for their happiness; but we could never get them to lay it to heart. Many a time did we intreat them to think soberly of this life, and the life to come, and to compare them together with the Faith of Christians and the reason of men: but they would not do it: many a time did we intreat them but to take now and then an hour in secret to consider who made them, and for what he had made them, and why they were sent into this world and what their business here is; and whether they are going, and how it will go with them at their later end: But we could never get most of them to spend one hour in serious thoughts of these weighty matters. Many a time did we intreat them to try whether they were Regenerate or not?

whether Christ and his Spirit were in them, or not? Whether their souls were brought back to God by Sanctification? but they would not try: We did beseech them to make sure work and not leave such a matter as everlasting Joy or Torment to a bold and mad adventure; but we could not prevail. We intreated them to lay all other businesses aside a little while in the world, and to enquire by the direction of the word of God, what would become of them in the world to come; and to Judge themselves before God came to Judge them, seeing they had the Law and rule of Judgement before them: but their minds were blinded and their hearts were hardned, and the profit, and pleasure, and honour of this world did either stop their ears, or quickly steal away their hearts, so that we could never get them to a sober consideration, nor ever win their hearts to God.

This will be the witness that many a hundred Ministers of the Gospel must give in against the souls of their people at that day. Alas, that ever you should cast this upon us! For the Lords sake Sirs, pitty your poor Teachers if you pitty not your selves. We had rather go a 1000 miles for you; we had rather be scorned and abused for your sakes, vve had rather lay our hands under your feet and beseech you on our knees with tears, vvere vve able, then be put on such a vvork as this. It

is

is you that will do it if it be done. We had rather follow you from house to house, and teach and exhort you, if you will but hear us, and accept of our exhortation. Your souls are precious in our eyes; for we know they were so in the eyes of Christ, and therefore we are loth to see this day; we were once in your case, and therefore know what it is to be blind, and careless, and carnal as you are, and therefore would fain obtain your Deliverance. But if you *will* not hear, but we *must* accuse you, and we *must* condemn you? The Lord Judge between you & us. For we can witness that it was full sore against our wills. We have been faulty indeed in doing no more for you, and not following you with restless Importunity; (the Good Lord forgive us;) but yet we have not betrayed you by silence.

2. All those that fear God, that have lived among ungodly men, will also be sufficient witnesses against them. Alas! they must be put upon the same work, wich is very unpleasant to their thoughts, as Ministers are: They must witness before the Lord, that they did as friends and neighbours admonish them: that they gave them a good example, and endeavoured to walk in holiness before them; but alas! the most did but mock them, and call them Puritans and precise fools, and they made more ado then needs for their salvation: They must be

forced to testifie, [Lord we would fain have drawn them with us to hear the word and to read it, and to pray in their families, and to sanctifie the holy day, and take such happy Opportunities for their souls; But we could not get them to it; we did in our places what we were able to give them the example of a Godly Conversation, and they did but deride us; they were readier to mark every slip of our lives and to observe all our infirmities, and catch at any Accusation that was against us, then to follow us in any work of holy obedience, or care for our everlasting peace;] The Lord knows it is a most heavy thing to consider now, that poor neighbours must be fain to come in against those they love so dearly, and by their Testimony to Judge them to perdition. Oh heavy case to think of, that a master must witness against his own servant! Yea a husband against his own wife, and a wife against her husband, yea parents against their own children, and say; [Lord, I taught them thy word but they would not learn: I told them what would come on it, if they returned not to thee; I brought them to Sermons, and I prayed with them and for them. I frequently minded them of these everlasting things, and of this dreadfull day which they now see. But youthful lusts and the temptations of the flesh and the Devil led

led them away, and I could never get them throughly and soundly to lay it to their hearts.] Oh you that are parents, and friends, and neighbours, in the fear of God bestir you now that you may not be put to this at that day of Judgement. Oh give them no rest, take no nay of them till you have perswaded their hearts From this world to God, lest you be put to be their condemners: It must be *now* that you must prevent it, or else never; *now* while you are with them, while you and they are in the flesh together, which will be but a little while: Can you but now prevail with them, all will be well, and you may meet them Joyfully before the Lord.

3. Another witness that will testifie against the ungodly at that day, will be their sinful companions: those that drew them into sin, or were drawn by them, or joyned with them in it. Oh little do poor drunkards think, when they sit merrily in an Ale-house, that one of them must bear witness against another and condemn one another: If they thought of this, me thinks it should make them have less delight in that company: Those that now joyn with you in wickedness, shall then be forced to witness, [I confess Lord, I did hear him swear and curse; I heard him deride those that feared the Lord, and make a jest of a holy life: I saw him in the Alehouse when he should be hearing,

ing the Word of God, or reading, or calling upon God, and preparing for this day; I joyned with him in fleshly delights, in abusing thy creature and our ovvn bodies.] Sinners, look your companions in the face the next time you are vvith them, and remember this that I novv say; that those men shall give in Evidence against you, that now are your associates in all your mirth; Little thinketh the fornicator and lustful wanton, that their sinful mates must then bear witness of that which they thought the dark had concealed, and tell their shame before all the world. But this must be the fruit of sin. Its meet that they who encouraged one another in sin, should condemn one another for it. And marvail not at it; for they shall be forced to it whether they will or no; Light will not then be hid: They may think to have some ease to their consciences, by accusing and condemning others. When *Adam* is questioned for his sin, he presently accuseth the woman, *Gen.* 3. 12. when *Judas* his conscience was awakened, he runs to the Pharisees with the money that drew him to it, and they cast it back in his own face, *See thou to it, what is that to us? Mat.* 27. 4, 5, 6. Oh the cold comfort that sinners will have at that day! and the little pleasure that they will find in remembring their evil waies! *Now* when a fornicator

nicator or a vvorldling, or a merry voluptuous man is grown old, and cannot set all his sin again, he takes pleasure in remembring and telling others of his former folly; what he once vvas, and vvhat he did, and the merry hours that he had; but *then* vvhen sinners are come to themselves a little more, they vvill remember and tell one another of these things vvith another heart. Oh that they did but knovv novv hovv these things vvillthen affect them!

4. Another vvitness that vvill then rise up against them, vvill be the very Devils that tempted them: They that did purposely dravv them to sin, that they might draw them to Torment for sin: They can vvitness that you harkened to their Temptations, vvhen you would not hearken to Gods Exhortations? They can vvitness that you obeyed them in vvorking Iniquity. But because you may think the Accusers Testimony is not to be taken, I vvill not stand on this. Though it is not nothing vvhere God knovveth it to be true.

5. The very Angels of God also may be vvitnesses against the wicked; Therefore are vve advised in Scripture, not to sin before them, *Eccl.* 5. 6. 1 *Cor.* 11. 10. 1 *Tim.* 5. 21. I charge thee before the Elect Angels, *&c.* They can

can testifie that they would have been ministring Spirits for their good, when the wicked rather chose to be slaves to the Spirit of malitiousness. The holy Angels of God do many a time stand by you when you are sinning. They see you when you see not them; they are imployed by God in some sort for your good, as well as we: And as it is the grief of Ministers, that their labours succeed not, so may we suppose that according to their state and nature it is theirs. For they that Rejoyce in heaven at the conversion of one sinner, may be said to sorrow, or to lose those Joyes when you refuse to be converted. These noble Spirits, these Holy and Glorious attendants of Christ that shall wait upon him to judgement, will be Witnesses against Rebellious sinners, to their Confusion. Sirs, you have all in you naturally a fear of Spirits, and invisible powers: Fear them aright, lest hearkning to the deceiving Spirits, and refusing the help of the Angels of God, and wilfully sinning before their faces, you should cause them at that day, to the terrour of your souls, to stand forth as witnesses against you, to your Condemnation.

6. Conscience it self will be a most effectual witness against the wicked at that day, I before told you it will be a Discerner, and force them

them to a Confeſſion: But a further office it hath, even to *witneſs* againſt them. If none elſe in the world had known of their ſecret ſins, conſcience will ſay, I was acquainted with them.

7. The ſpirit of Chriſt can witneſs againſt the ungodly, that he oft moved them to Repent and Return, and they rejected his motions that he ſpoke to their hearts in ſecret, and oft ſet in with the Miniſter, and often minded them of their caſe, and perſwaded them to God; but they reſiſted, quenched and grieved the Spirit, *Acts* 7. 51. As the *Spirit* witneſſeth with the Spirits of the righteous that they are the children of God, *Rom.* 8. 16. ſo doth he witneſs with the Conſcience of the wicked that they were children of Rebellion, and therefore are juſtly children of wrath. This Spirit will not alway ſtrive with men: at laſt being vexed it will prove their enemy, and riſe up againſt them, *Gen.* 6. 3. *Iſa.* 63. 10. If you will needs *Grieve it* now, it will *Grieve you* then. Were it not a Spirit of *Grace*, and were it not free mercy that it came to offer you, the Repulſe would not have been ſo condemning, nor the witneſs of this Spirit ſo heavy at the laſt. But it was the Spirit of Jeſus, that came with recovering Grace, which you reſiſted: And though the wages of every ſin is death

death, yet you will find that it will coſt you ſomewhat more to Reject this ſalvation, than to break the Creators Law of works. Kindneſs, *ſuch* Kindneſs, will not be rejected at eaſie rates.

Many a good motion is now made by the Spirit to the Heart of a ſinner, which he doth not ſo much as once obſerve; and therefore doth not now remember them. But *then* they ſhall be brought to his Remembrance with a witneſs. Many a thouſand ſecret motions to Repentance, to Faith, to a Holy Life, will be *Then* ſet before the eyes of the poor, unpardoned, trembling ſinner, which he had quite forgotten; And the Spirit of God ſhall teſtifie to his Confuſion. [At ſuch a Sermon I perſwaded thy heart to Repent, and thou wouldſt not; At ſuch a time I ſhewed thee the evil of thy ſin, and perſwaded thee to have forſaken it, but thou wouldſt not: I minded thee in thy ſecret thoughts, of the neerneſs of Judgement, and the *Certainty* and *Weight* of everlaſting things, the need of Chriſt and faith, and holineſs, and of the Danger of ſinning, but thou didſt drown all my motions in the cares and pleaſures of the world. Thou harkenedſt rather to the Devil than to me: The ſenſual inclinations of thy fleſh did prevail againſt the ſtrongeſt Arguments that I uſed: Though I ſhewed Reaſons, undenyable

undenyable Reaſons, from thy Creator, from thy Redeemer, from nature, from grace, from heaven, and from hell, yet all would not ſo much as *ſtop* thee, much leſs *turn* thee, but thou *wouldeſt* go on; Thou *wouldeſt* follow thy fleſh, and now let it pay thee the wages of thy folly; Thou *wouldeſt* be thy own guide, and take thine own Courſe, and now take what thou getteſt by it.]

Poor ſinners, I beſeech you in the fear of God, the next time you have any ſuch motions from the Spirit of God, to Repent, and Believe and Break off your ſins, and the Occaſions of them, conſider then what a mercy is ſet before you: and how it will confound you at the day of Judgement, to have all theſe motions brought in againſt you, and that the Spirit of Grace it ſelf ſhould be your Condemner! Alas, that men ſhould chooſe their own Deſtruction, and wilfully chooſe it! and that the foreknowledge of theſe things ſhould dot move them to relent,

So much concerning the witneſs that will be brought in againſt the ſinner.

5. The fifth Evidence that will be given againſt the ſinner, will be, *The Inſtruments and effects.* You know among men, if a man be found murthered by the high-way, and you are found ſtanding by with a bloody ſword in your

your hand; eſpecially if there were a former diſſention between you, it will be an Evidence that will prove a ſtrong preſumption, that you were the Murderer; But if the fact be certain by other Evidence, then many ſuch things may be brought for aggravation of the fault.

So a twofold Evidence will be brought againſt the ſinner from theſe things. One to prove him guilty of the fact: the other to Aggravate the fault, and prove that his ſin was very great.

For the former. 1. The very creatures which ſinners abuſed to ſin, may be brought in againſt them to their Conviction and Condemnation. For though theſe creatures ſhall be conſumed with the laſt deſtroyed Fire, which ſhall conſume all the world, yet ſhall they have a Being in the memory of the ſinner (an *eſſe Cognitum.*) The very Wine or Ale, or other liquor which was abuſed to drunkenneſs may witneſs againſt the Drunkard. The ſweet morſels by which the Glutton did pleaſe his Appetite, and all the good creatures of God which he luxuriouſly devoured, may witneſs againſt him *Luke* 16. 19. 25. He that fared deliciouſly every day in this life, was told by *Abraham* when he was dead, and his ſoul in hell, [Remember that thou in thy life time receiveſt thy good things, and likewiſe *Lazarus* evil things:

things: but now he is comforted, and thou art tormented, though their ſweet morſels and cups are paſt, and gone, yet muſt they be Remembred at Judgement and in Hell. [Remember Son] ſaith *Abraham*; Yea, and *Remember* he muſt whether he will or no; long was the Glutton in ſinning, and many a pleaſant bit did he taſte: and ſo many Evidences of his ſin will lie againſt him, and the ſweetneſs will then be turned into gall.

The very cloathing and ornaments by which Proud perſons did manifeſt their Pride, will be ſufficient Evidence againſt them: as his being clothed with Purple and fine Linnen, is mentioned, *Luke* 16. 19.

The very Lands, and goods, and houſes of worldlings will be an Evidence againſt them: Their Gold and Silver, which the covetous do now prefer before the everlaſting Riches with Chriſt, will be an Evidence againſt them, *Jam.* 5. 1, 2, 3, 4. *Go to now, ye Rich men, weep and howl for your miſeries that ſhall come upon you. Your Riches are corrupted, and your Garments moth-eaten; your Gold and Silver is cankered, and the Ruſt of them ſhall be a Witneſs againſt you, and ſhall eat your fleſh, as it were fire; Ye have heaped Treaſure together for the laſt dayes. Behold the hire of the Laborers, which have reaped down your fields, which is of you kept back by*

 fraud,

fraud, cryeth; and the cryes of them which have reaped, are entred into the ears of the Lord of Sabbath. Ye have lived in pleasure on the Earth, and been wanton; Ye have nourished your hearts as in a day of slaughter. Oh that worldlings would well consider this one Text; and therein observe whether a life of earthly pleasure and fulness of worldly Glory and Gallantry, be as desirable as they imagine, and to what Time and Purpose they now lay up their Treasures and how they must hear of these things hereafter; and what effect the review of their Jovial daies will have upon their miserable condemned souls.

2. The very circumstances of Time, Place, and the like, may Evidence against his condemnation, The Drunkard shall remember, in such an Ale house, I was so oft drunk, and in such a Tavern I wasted my time. The Adulterer and Fornicator shall remember the very Time, the Place, the Room, the Bed, where they committed wickedness. The thief and Deceiver will remember the Time, Place, and the persons they wronged, and the things which they robbed or deceived them of. The worldling will remember the business which he preferred before the service of God? the wordly matters which had more of his heart then his Maker and redeemer had; the work which he was

was doing when he ſhould have been Praying or Reading, or Catechiſing his Family, or thinking ſoberly of his latter end. A thouſand of theſe will then come into his mind, and be as ſo many Evidences againſt him to his Condemnation.

3. The very effects alſo of mens ſins will be an Evidence againſt them. The wife and children of a Drunkard are impoveriſhed by his ſin; his family and the neighbourhood is diſquieted by him. Theſe will be ſo many Evidences againſt him. So will the abuſe of his own Reaſon; the enticing of others to the ſame ſin, and hardning them by his example.

One covetous unmerciful Landlord doth keep an hundred, or many hundred perſons or families in ſo great neceſſities, and care and labour, that they are tempted by it to overpaſs the ſervice of God, as having ſcarce time for it, or any room for it in their troubled thoughts; all theſe miſerable families and perſons, and all the ſouls that are undone by this Temptation, will be ſo many Evidences againſt ſuch Oppreſſors.

Yea, the poor whom they have neglected to relieve when they might, the ſick whom they have neglected to viſit, when they might, will all witneſs then againſt the unmerciful, *Matt.* 25.

The many ignorant, worldly, careleſs ſinners, that have periſhed under an idle, and unfaithful Miniſter, will be ſo many witneſſes againſt him to his condemnation: They may then cry out againſt him to his face [I was ignorant Lord, and he never did do much as teach me, catechize me, nor tell me of theſe things; I was careleſs, and minded the world, and he let me go on quietly, and was as careleſs as I, had never plainly and faithfully warned me, to waken me from my ſecurity.] And ſo their blood will be required at his hands, though themſelves alſo ſhall periſh in their ſins, *Ezek.*33 7,8.

2. And as theſe Evidences will convince men of ſin, ſo there are many more which will convince them of the *Greatneſs* of their ſin. And theſe are ſo many, that it would too much lengthen my diſcourſe to ſtand on them. A few I ſhall briefly touch.

1. The very mercy of God in *Creating* men, in giving and continuing their *Being* to them, will be an Evidence for the Aggravation of their ſin againſt him. What, will you abuſe him by whom it is that you are men? will you ſpeak to his diſhonour that giveth you your ſpeech? will you live to his diſhonour who giveth you your lives; will you wrong him by his own creatures? and neglect him without whom you cannot ſubſiſt?

2. The

2. The Redemption of men by the Lord Jeſus Chriſt, will be an evidence to the exceeding Aggravation of their ſins. You ſinned againſt the Lord that bought you, 2 *Pet.* 2. 1. When the Feaſt was prepared, and all things were Ready, you made light of it, and found excuſes, and would not come, *Mat.* 22. 4, 5, 6. *Luke* 14. 17, 18. Muſt Chriſt Redeem you by ſo dear a price from ſin and miſery, and yet will you continue the ſervants of ſin, and prefer your ſlavery before your freedom, and chooſe to be Satans drudges, rather then to be the ſervants of God? the ſorrows and ſufferings that Chriſt underwent for you, will then prove the increaſe of your own ſorrows. As a neglected Redeemer it is that he will condemn you. And then you would be glad that it were but true Doctrine, that Chriſt never dyed for you, that you might not be condemned for refuſing a Redeemer, and ſinning againſt him that ſhed his blood for you. How deeply will his wounds then wound your conſciences! You will then Remember, that to this end he both dyed, roſe, and revived, that he might be Lord both of the Dead and the Living? And that he therefore dyed for all, that they which live, ſhould not henceforth live to themſelves, but to him that dyed for them, and roſe again: *Rom.* 14. 9. 2 *Cor.* 5.

14, 15. *Mat.* 28. 18, 19, 20. 1 *Pet.* 1. 17, 18, You will then underſtand that you were not your own, but were bought with a price, and therefore ſhould have glorified him that Bought you, with your Bodies and Spirits, becauſe they were His. 1 *Cor.* 6. 19, 20. This one Aggravation of your ſin will make you doubly and remedileſly miſerable: that you Trod under foot the Son of God, and counted the blood of the Covenant, wherewith you were ſanctified, an unholy thing, *Heb.* 10.26. 27,28,29. and crucified to your ſelves the Son of God afreſh, and put him to open ſhame, *Heb.* 6. 5,6.

3. Moreover; All the perſonal mercies which they received, will be ſo many Evidences for the condemnation of the ungodly. The very earth that bore them, and yielded them its fruits, while they themſelves are unfruitful to God. The Air which they breathed in: the food which nouriſh'd them: the cloaths which cover'd them, the houſes which they dwelt in, the beaſts that laboured for them, and all the creatures that dyed for their uſe: All theſe may riſe up againſt them to their condemnation. And the Judge may thus expoſtulate with them, [Did all theſe mercies deſerve no more Thanks? ſhould you not have ſerved him that ſo liberally maintained you? God thought not all theſe

too

too good for you, and did you think your hearts and ſervices too good for him? He ſerved yours with the weary labours of your fellow creature: and ſhould you have grudged to bear his eaſie Yoak? They were your ſlaves and drudges; and you refuſed to be his free ſervants and his Sons: They ſuffered death to feed your bodies, and you would not ſuffer the ſhort forbearance of a little forbidden fleſhly pleaſure, for the ſake of him that made you and redeemed you.]

Oh how many thouſand mercies of God will then be reviewed by thoſe that neglected them to the horrour of their ſouls; when they ſhall be upbraided by the Judge with their baſe requital! All the deliverances from ſickneſs and from danger; all the honours, and priviledges, and other commodities which ſo much contented them, will then be Gods Evidence to ſhame them and confound them. On this ſuppoſition doth the Apoſtle reprove ſuch, *Rom.* 2. 4, 5, 6. *Deſpiſeſt thou the riches of his goodneſs, and forbearance, and long-ſuffering, not knowing that the goodneſs of God leadeth thee to repentance? But after thy hardneſs and impenitent heart, treaſureſt up unto thy ſelf wrath againſt the day of wrath, & revelation of the righteous Judgement of God, who will render to every man according to his Deeds.*

4. Moreover all the means which God uſed

for the Recovery of sinners in the day of their visitation, will rise up against Impenitent souls, in Judgement, to their condemnation. You can hear Sermons carelesly and sleepily now; but O that you would consider, how the review of them will then awake you! You now make light of the warnings of God & man, and of all the wholsome advice that is given you, but God will not then make light of your contempt. Oh what cutting Questions will they be to the hearts of the ungodly, when all the means that were used for their good, are brought to their remembrance on one side, and the temptations that drew them to sin on the other side, and the Lord shall plead his cause with their consciences, and say [Was I so hard a Master, or was my work so unreasonable, or was my wages so contemptible, that no perswasions could draw you into my service? was Satan so good a Master, or was his work so honest and profitable, or was his wages so desirable, that you would be so easily perswaded to do as he would have you? Was there more perswading Reason in his allurements and deceits, then in all my holy words, and all the powerfull Sermons that you heard, or all the faithfull admonitions you received; or all the good examples of the righteous, or in all the works of God which you beheld? Was not a reason fetcht from the

love

love of God, from the evil of sin, the blood of Christ, the Judgement to come, the glory promised, the torments threatned as forcible with you, and as good in your eyes, to draw you to holiness, as a Reason from a little fleshly delight or worldly gain, to draw you to be unholy?]

In the name of God, sinners, I intreate you to bethink your selves in time, how you will sufficiently answer such Questions as these. You should have seen God in every creature that you beheld, and have read your duty in all his works; what can you look upon above you, or below you, or round about you, which might not have shewed you so much of the wisdom, and goodness, and greatness of your maker, as should have convinced you that it was your duty to be devoted to his will? and yet you have his written word that speaks plainer then all these; And will you despise them all? will you not see so great a Light? will you not hear so loud and constant calls? shall God and his Ministers speak in vain? And can you think that you shall not hear of this again, and pay for it one day? you have the Bible & other good books by you, why do you not read them? You have Ministers at hand: why do you not go to them, and earnestly ask them, *Sir, What must I do to be saved?* & intreat them to teach you the way to life:

You

you have ſome neighbours that fear God: why do you not go to them and take their good advice, and imitate them in the fear of God, and in a holy diligence for your ſouls? Now is the time for you to beſtir your ſelves; Life and Death are before you. You have gales of grace to further your voyage: There are more for you then againſt you. God will help you: his Spirit will help you: his Miniſters will help you: every good Chriſtian will help you: the Angels themſelves will help you, if you will reſolvedly ſet your ſelves to the work; And yet will you not ſtir? Patience is waiting on you; Mercies are enticing you: Scourges are driving you: Judgement ſtayeth for you: The Lights of God ſtand burning by you to direct you And yet will you not ſtir, but lie in darkneſs? And do you think you ſhall not hear of this? Do you think this will not one day coſt you dear?

IX. THE ninth part of our work, is to ſhew you, *What are thoſe frivolous excuſes by which the unrighteous may then indeavour their defence?*

Having already ſhewed you what the Defence muſt be; that muſt be ſufficient to our Juſtification;

If

If any first demand, Whether the Evidence of their sin will not so overwhelm the sinner, that he will be speechless and past excuse? I answ. Before God hath done with him, he will be so; But it seems at first his dark understanding, and partial corrupted conscience will set him upon a vain Defence. For *Mat.* 7. 22, 23. Christ telleth us, that [Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out Devils, and in thy name have done many wonderful works? And then will I profess to them, I never knew you, Depart from me ye workers of iniquity. And in *Mat.* 25. 11. The foolish Virgins cry, [Lord, Lord, open to us.] And *vers.* 44. [Then shall they also answer him, saying, Lord, when saw we thee an hungred, or thirst, or a stranger, or naked, or sick, or in prison, and did not Minister unto thee?] And *vers.* 24. 25. They fear not to cast some of the cause of their neglect on God himself, [Then he which had received the one Talent came and said, Lord, I knew that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.]

It is cleer then, that Excuses they will be ready

dy to make, and their full conviction will be in order after these Excuses (at least as in their minds, if not in words.) But what the particular Excuses will be, we may partly know by these Scriptures which recite them, and partly by hearing what the ungodly do now say for themselves. And because it is for their present benefit that I now make mention of them, that they may see the vanity of all such Excuses, I will mention them as I now meet with them in the mouths of Sinners in our ordinary discourse; and these Excuses are of several sorts; some by which they would justifie their estate; some Excuses of particular actions; and that either in whole, or in part; some by which they would put by the penalty, though they confess the sin; some by which they lay the blame on other men: and in some they would cast it upon God himself. I must touch but some of them very briefly.

The first Excuse. *I am not guilty of these things which I am accused of. I did love God above All, and my Neighbour as myself. I did use the World but for Necessity, but God had my heart.*

Answer. The all-seeing Judge doth know the contrary; and he will make thy Conscience know it. Look back man, upon thy heart and life. How seldom and how neglectfully didst thou

thou think of God? how coldly didſt thou worſhip him, or make any mention of him? how carleſly didſt thou ſerve him? and think much of all that thou didſt therein? Thou rather thoughteſt that his Service was making more ado then needs, and didſt grudge at thoſe that were more diligent then thy ſelf; but for the world, how heartily and how conſtantly didſt thou ſeek and ſerve it? and yet wouldſt thou now perſwade the Judge that thou didſt love God above all? He will ſhew thee thy naked heart, and the courſe of thy former life, which ſhall convince thee of the contrary.

The Second Excuſe. *I lived not in any groſs ſin, but only in ſmall Infirmities; I was no Murderer, or Adulterer, or Fornicator, or Thief, nor did I deceive or wrong any, or take any thing by violence.*

Anſw. Was it not a groſs ſin to love the world above God, and to neglect Chriſt that dyed for thee, and never to do him one hours hearty ſervice, but meerly to ſeek thy carnal ſelf, and to live to thy fleſh? God will open thine eyes then and ſhew thee a thouſand groſs ſins, which thou now forgetteſt or makeſt light of; and it is not only Groſs ſin, but All ſin, great or ſmall, that deſerveth the wrath of God, and will certainly bring thee under it for

ver, if thou have not part in Christ to relieve thee. Wo to the man that ever he was born that must answer in his own name for his smallest offences.

The Third Excuse. *I did it ignorantly; I knew not that there was so much required to my Salvation. I thought less ado might have served the turn: and that if I lookt to my body, God would take care of my soul; and that it was better to trust him what would become of me hereafter, then to trouble my mind so much about it. Had I known better, I would have done better.*

Answ. If you knew not better, who was it long of but your self? Did God hide these things from you? Did he not tell them you in his Word as plainly as the tongue of man can speak, That except you were regenerate and born again, you should not enter into the Kingdom of God? *John* 3.3,5. That without holiness none should see God. *Heb.* 12. 14. That you must *strive* to enter in at the strait gate; for many shall *seek* to enter, and shall not be able, *Luke* 13. 24. That if you lived after the flesh, you should dye: and if by the Spirit you mortified the deeds of the body, you should live. *Rom.* 8. 13. That if any man have not the Spirit of Christ, the same is none of his, *Rom.*8.9. And to be carnally minded is death; but

but to be ſpiritually minded is life and peace *Rom.* 8. 9. That you muſt not lay up for your ſelves a treaſure on earth, where ruſt and moths do corrupt, and thieves break through and ſteal, but muſt lay up for your ſelves a treaſure in heaven, where ruſt and moths do not corrupt, and thieves break through and ſteal, *Mat.* 6. 19, 20. That you muſt ſeek firſt the Kingdom of God and the righteouſneſs thereof, *Mat.* 6. 23. and not Labour for the food that periſheth, but for the food that endureth to everlaſting life, which Chriſt would have given you, *John* 6. 27. That if you be riſen with Chriſt, you muſt ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God, and not the things that are on earth, *Col.* 3. 1, 2, 3. Yea your very Converſation ſhould be in Heaven, *Phil.* 3. 19. 20, 21.

What ſay you? Did not God tell you all this and much more; and plainly tell it you? Turn to your Bibles and ſee the words, and let them witneſs againſt you.

2. And could you think with any Reaſon, that your ſouls being ſo much more precious then your bodies, you ſhould yet do ſo much more for your bodies, then your ſouls? could you think all the labour of your lives little enough for a frail body that muſt lie ſhortly in the dirt; and that your Immortal ſouls ſhould be no more

regarded!

garded? Could you think with any Reaſon, that your ſouls ſhould do ſo much for a life of a few years continuance, and no do more for a life that ſhall have no end?

3. And whereas you talk of *truſting God with your ſouls*, you did not truſt him: You did but on that pretence, carelelly diſregard them. If you truſt God, ſhew any word of Promiſe that ever he gave you to truſt upon, that ever an Impenitent, Carnal, Careleſs perſon ſhall be ſaved? No, he hath told you enough to the contrary. And could you think that it was the will of God, that you ſhould mind your bodies more then your ſouls, and this life more then that to come? Why, he hath bid you ſtrive, and run, and fight, and labour, and care, and ſeek, and uſe violence, and all diligence for the ſafety of your ſouls, and for the life to come: But where hath he bid you do ſo for your bodies? No, he knew that you were prone to do too much for them: and therefore he hath bid you [Care not, and labour not] that is, Do it as if you did it not: and let your care and labour for earthly things be none in compariſon of that for heavenly things. You know God can as well maintain your lives without your care and labour, as ſave your ſouls without it: And yet you ſee he will not, he doth not: You muſt plough, and ſow, and reap, and threſh, for all

Gods

Gods Love and Care of you, and not ſay, I will let all alone and truſt God. And muſt you not much more uſe diligence in much greater things? If you will truſt God, you muſt truſt him in his own way, and in the uſe of his own means.

The Fourth Excuſe. *I was never brought up to learning, I cannot ſo much as read: nor did my Parents ever teach me any of theſe things, but only ſet me about my worldly buſineſs, and provide food and rayment for me: but never once told me that I had a ſoul to ſave or loſe, and an everlaſting life to provide and prepare for, and therefore I could not come to the knowledge of them.*

Anſw. The greater is their ſin who thus neglected you. But this is no ſufficient Excuſe for you. Heaven is not prepared for the Learned only: nor will Chriſt ask you at Judgement whether you are good Scholars or not, no nor ſo much as whether you could write or read. But conſider well, Was not Gods word ſo plainly written, that the unlearned might underſtand it? Did he not put it into the moſt familiar ſtile, though he knew it would be offenſive to the proud Scholars of the world, of purpoſe that he might fit it to the capacities of the ignorant? And if you could not read, yet tell me, could not you have

learned to read at 20, or 30 years of age, if you had been but willing to bestow now and then an hour to that end? Or at least, did you not live near some that could Read? and could you not have procured them to read to you, or to help you? and did you not hear these things read to you in the Congregation by the Minister? or might have done if you would? and if your Parents did neglect you in your youth, yet when you came to a fuller use of Reason, and heard of the matters of salvation from Gods Word, did it not concern you to have looked to your selves, and to have redeemed that time which you lost in your youth, by doubling your diligence when you came to riper years? The Apostles gathered Churches among Heathens that never heard of Christ before; and converted many thousand souls that were never once told of a Saviour, or the way to salvation, till they had past a great part of their lives. If you loytered till the latter part of the day, it behoved you then to have bestirred your selves the more: and not to say, Through the fault of my Parents, I lost the beginning of my life, and therefore I will lose all; they taught me not then, and therefore I will not learn now; have you not seen some of your neighbours who were as ill educated as your selves, attain to much knowledge afterwards by

their

their industry? and why might not you have done so, if you had been as industrious as they? May not God and Conscience witness, that it was because you cared not for knowledge, and would not be at pains to get it, that you knew no more? Speak truth man in the presence of thy Judge; was thy heart and mind set upon it? Didst thou pray daily for it to God? Didst thou use all the means thou couldst to get it? Didst thou attend diligently on the word in publick, and think of what thou heardest when thou camest home? Didst thou go to the Minister, or to others that could teach thee, and intreat them to tell thee the way to salvation? Or didst thou not rather carelessly neglect these matters, and hear a Sermon as a common tale, even when the Minister was speaking of Heaven or of Hell? It was not then thine unavoidable ignorance, but thy negligence.

Yea further, answer as in the presence of God; Didst thou obey so far as thou *didst know*? Or didst thou not rather sin against that knowledge which thou hadst? Thou knewest that the soul was better then the body, and everlasting life more to be regarded then this transitory life; but didst thou regard it accordingly? Thou sure knewest that God was better then the world, and Heaven then earth: at least thou was told of it; but didst thou

accordingly value him, and love him more? Thou kneweſt ſure that there was no ſalvation without Faith, and Repentance, and newneſs of life, and yet they were neglected. In a word, many a thouſand ſins which were committed, and duties that were omitted, againſt thy own Knowledge and Conſcience, will marre this Excuſe.

The Fifth Excuſe. *I lived not under a powerful Miniſter to tell me of theſe things: but where there was no Preaching at all.*

Anſw. And might you not have gone where a powerful Miniſter was, with a little pains? Yea, did not the very plain Word that you heard read, tell you of theſe things? and might you not have had a Bible your ſelves, and found them there?

The Sixth Excuſe. *I was a Servant, and had no time from my labour to mind theſe matters; I lived with an hard maſter that required all his own work of me, but would allow me no time for the ſervice of God.* Or elſe, *I was a poor man, and had a great charge to look after, and with my hard labour had much ado to live, ſo that I had no time for heavenly things.*

Anſw. 1. Who ſhould be firſt ſerved, God or man? What ſhould be firſt ſought after? heaven or earth? Did not Chriſt tell thee, *One thing is neceſſary? Luke* 10. 41, 42. Was it not as

as needful to ſee that you eſcape Damnation, and get ſafe to Heaven when this life is ended, as to ſee that you had food and raiment for your ſelves and yours?

2. Did you ſpend no time in Recreation, nor Idleneſs nor vain talking? why might not that at leaſt have been ſpent about Heavenly things?

3. Could you have taken no time from your reſt, or eating, or at other Intermiſſions? Mans Body will not endure ſo great Labours as have no Intermiſſion. And why then might not godlineſs have been your eaſe and recreation?

4. Or might you not have minded theſe things even when you were about your labour, if you had but a heart to them?

5. At leaſt you might have ſpent the Lords own Day in hearing, reading, and pondering of theſe matters, when you were forced to forbear your worldly labours, even by the wholſom Law of the Land. Theſe therefore are all but vain excuſes; and God will ſhortly make thee ſpeak out and plainly confeſs, It was not ſo much for want of Time or Helps, or Warning, as for want of a heart to uſe them well. I ſhould have found ſome time, though it had been when I ſhould have ſlept, if my heart had been but ſet upon it.

The Seventh Excuse. *Little did I think to have seen this day; I did not believe that ever God would be so severe. I thought his Threatnings had been but to keep men in awe; and I suspected either that the Scripture was not his word, or else I thought he would be better then his word. I thought all that I heard of another life had been uncertain; and therefore was loth to let go a certainty for an uncertainty, and lose my present pleasures which I had in hand for the hopes of that which I never did see.*

Answ. He that will not know his misery by believing to prevent it shall know it by feeling to endure it. You were told and told again what your unbelief would bring you to. Did Gods Word make Heaven and Earth? doth it support them, and secure them; and is not his Word sufficient security for you to have trusted your souls upon? did you know where was any better security to be had? and where was any surer ground for your confidence? And did you think so basely and blasphemously of God, that he would falsifie his Word, lest such as you should suffer? and that he was fain to rule the world by a Lye? Did God make the world so easily? and can he not govern it by true and righteous means? what need God to say that which he will not do, to awe sinners? can he not awe them by Truth? is is not just that

those

those should eternally perish, that will entertain such desperate thoughts of God, and thereby such wicked imaginations encourage themselves in sin against him?

And for the Truth of Scripture, God did not bid you believe it without Evidence. He stamped on it the Image of his own Purity and Perfection, that you might know it by that Image and superscription, if you had eyes to see them: He sealed it by uncontrouled multitudes of Miracles: He delivered it down to your hands by infallible witnesses, so that he left you no room for rational doubting.

And you knew that the matters of this world were not only uncertain, but certainly vain and transitory, and would shortly come to nothing, and leave you in distress. If it had then been uncertain whether there were a Glory and Misery hereafter (as it was not) should not Reason have taught you to prefer the least probabilities of an everlasting unspeakable happiness, before that which is certainly perishing and vain? These vain Excuses will but condemn you.

The Eighth Excuse. *I was so enticed and perswaded by sinners to do as they did, that I could not deny them: they would never let me rest.*

Answ. And were you not as earnestly perswaded by God to forsake sin and serve him

and yet that would not prevail with you? You could not deny the Devils and fools, but you could deny God and all his Messengers. Were not Ministers as earnest with you every week to repent and amend? What did men entice you with? with a little deluding fleshly pleasure for a few daies? And what did God entice you with? with the Promise of endless unconceivable felicity! And if this were a smaller matter in your eyes, then the other, then you have had your choice, be content with it, and thank your selves. In your life time you had the good things which you chose, and preferred before heaven, and therefore cannot expect to have heaven besides.

The Ninth Excuse. *I lived among ungodly persons, that derided all that feared God; so that if I had not done as they did, but had made any more ado to be saved, I should have been the very scorn of the place where I lived.*

Answ. And was not Heaven worth the enduring of a scorn? Is not he worthy to go without it that thinks so basely of it? Did not Christ tell you, that if you were ashamed of him before men, he would be ashamed of you before his Father and the Angels of heaven? *Mark* 8. 38. He suffered more then scorns for you: and could not you suffer a scorn for him and your selves? seeing you chose

rather

rather to endure everlasting Torment, than a little derision from ignorant men, take that which you made choice of. And seeing so small a matter would drive you from heaven, and part God and you as a meek, as the wind of a mans mouth, No wonder if you be commanded to Depart from him into everlasting fire.

The Tenth Excuse. *I had ungodly persons to my Parents, or Masters, or Landlord, or Governors, who threatned to undo me, if I had addicted my self to so strict a life, and if I would not believe and do as they did.*

Answ. What if they threatned you with present Death? Did not God also threaten you with everlasting Death, if you were not ruled by him? And whose threatning should you have chiefly feared? Is man more dreadful than God? Is death more terrible then Hell? Did not Christ bid you *fear not them that can kill the body, and after that can do no more; but fear him that is able to destroy both body and soul in hell fire; yea I say unto you, fear him*, Mat. 10.28. Luke 12. 4 5. and Isa. 51.7. *Fear ye not the Reproach of men, neither be afraid of their revilings. For the moth shall eat them up like a Garment, & the worm shall eat them like wool, but my Righteousness shall be for ever, & my salvation from Generation to Generation.* Seeing therefore you have chosen rather to suffer from God

for

for ever, for your ſin, then to ſuffer ſmall matters for well-doing for a moment, you muſt ever bear your own choice. Chriſt told you before hand, that if you could not forſake all the world and your own lives for him, you could not be his Diſciples, *Matth.* 10. 37, 38, 39. And ſeeing you thought his terms too hard, and would needs ſeek you out a better ſervice, even take what you have choſen and found.

The Eleventh Excuſe. *I ſaw ſo many follow their pleaſure and their worldly buſineſs, and never look after theſe higher things, and ſo few go the other way, that I thought ſure God would not damn ſo great a part of the world, and therefore I ventured to do as the moſt did.*

Anſw. God will make good his word upon many or few. Did you doubt of his will, or of his power? For his will, he hath told it you in his word. For his power, he is able to puniſh many as one man. What is all the world to him, but as a drop of a Bucket, as the duſt of the ballance? He told you before hand that the gate was ſtrait, and the way to heaven was narrow, and few did find it; and the gate to deſtruction was wide, and the way was broad, and many did enter in at it. *Matt.* 7. 13, 14. And if you would not Believe him, you muſt bear what your unbelief hath brought you to. What if you had twenty children, or ſervant,

or

or friends, and the greater part of them should prove false to you and seek your destruction, or prove disobedient, and turn to your enemy? would you think it a good excuse, if the rest should do the like, because of their example? will you therefore wrong God, because you see others wrong him? would you spit in the face of your own Father, if you saw others do so? God warned you, that you should not follow a multitude to do evil, *Exod.* 23. 2. And if yet you will *do* as most *do*, you must even *speed* as most *speed*. You should not so much consider, who they be, as what they do, and whither they go, and who they forsake, and what they lose, and what strength is in the Reasons that move them to do this. And then you would find, It is *God* they forsake, it is *sin* they choose; it is *heaven* they lose, it is *hell* they run into; and it is no true reason, but Satans delusion, and sensual inclinations that lead them to it. And should be imitated, be they many, or be they few, in such a course as this?

The Twelfth Excuse. *I saw so many faults in those that were accounted Godly, and saw so much Division among them, that I thought they were as bad as others; and among so many opinions, I knew not what Religion to be of.*

Answ. 1. A spot is soonest seen in the fairest cloth. And the malicious world useth to make such far worse then they are. 2. But

2. But ſuppoſe all were true that malice ſaith of ſome, you could not ſay the like by others.

3. Or if you could, yet it was Gods Law, and not mens faults, that was made the Rule for you to live by: Will it excuſe you that others are bad?

4. And from their diverſe opinions, you ſhould have taken counſel at Gods word, which was right: Did you firſt ſearch the Scripture impartially, as willing to know the Truth, that you might obey it? and did you pray dayly that God would lead you into the truth? and did you obey as much as you knew? Did you joyn with the godly ſo far as they are all agreed? they are all agreed in the Fundamental Articles of Chriſtianity, and in all things abſolutely neceſſary to a holy Life, and to ſalvation: that all known ſin is to be forſaken, and all known duty to be done. Why did you not ſo far then agree with them? Alas, the imperfections of the godly, and the falſe Accuſations of the malicious world, will prove but a poor cover for your wilful ungodlineſs, and Chriſt will convince you of the vanity of theſe Excuſes.

The Thirteenth Excuſe. *The Scriptures were ſo dark that I could not underſtand them. And I ſaw the wiſeſt men differ ſo much in the expoſition of them, that I thought it was in vain for me*

to

to trouble my ſelf about them. If God would have had us live according to the Scriptures, he would ſure have written them plainly, that men might underſtand them.

Anſw. 1. It is all plainly written according to the nature of the ſubject: But a prejudiced, diſaffected, yea or but untaught, diſuſed ſoul cannot at firſt underſtand the plaineſt Teaching. The plaineſt Greek or Hebrew Grammer that can be written, will be utterly obſcure to him that is but newly entred the Engliſh School: yea after many years time that he ſpends in learning. Did you ſtudy hard, and pray for Gods teaching, and enquire of others, and wait patiently in Chriſts School, that you might come to further knowledge by Degrees? and were you *willing* to know even thoſe truths that called you out to ſelf-denyal, and that did put you on the hardeſt fleſh diſpleaſing duties? Had you done thus, you would have admired the Light of the Holy Scripture, and now have rejoyced that ever you ſaw them, and not have quarrelled at its ſeeming Darkneſs. This word might have made you *wiſe* to ſalvation, as it hath done others, *Act.* 20. 32. 2 *Tim.* 3. 15, 16, 17. *This Law of the Lord is perfect, converting the ſoul; The Teſtimony of the Lord is ſure making wiſe the ſimple; The ſtatutes of the Lord are Right, Rejoycing the heart: the Com-*

mandment

mandment of the Lord is pure, enlightning the eyes, Psal. 19. 7, 8.

2. So much as is of Necessity to salvation, is as plain as you could desire. Yet if you be judged by these, you will be condemned: For you did not obey that which was most plain. What darkness is in such words as these, *Except ye Repent, ye shall All perish?* Luke 13. 3, 5. *Love not the world, nor the things in the world: if any man love the world, the love of the Father is not in him;* 1 John 2. 15. *He that will come after me, let him deny himself,* &c. *Matth.* 16. 24.

3. If there had been nothing that seemed difficult to you, would you not have despised its simplicity, and have thought your selves wise enough at the first Reading, and needed no more?

The fourteenth Excuse. *There were so many seeming Contradictions in the Scripture, and so many strange improbable things, that I could not believe it.*

Answ. The contradictions were in your fancy, that did not understand the word which you read. Must the raw unexperienced Learner despise his book or Teacher, as oft as in his ignorance he thinks he meets with contradictions? Did you think God was no wiser then you, and understood not himself, because you understood him not? Nor could reconcile his own words,

because

because you could not reconcile them? You would needs be a Judge of the Law, instead of obeying it, and speak evil of it rather then do it, *Jam.* 4. 11.

2. And those things which you called improbable in the word, were the wonders of God, of purpose to confirm it. If it had not been confirmed by wonders, you would have thought it unproved; and yet now it is so confirmed, you will not believe the Doctrine, because the witness seems incredible. And that is, because they are matters above the power of man: as if they were therefore above the power of God! You shall at last have your eyes so far opened, as to see those seeming contradictions reconciled, and the certainty of those things which you accounted Improbable: that you may be forced to confess the folly of your Arrogancy and Unbelief: and then God will Judge you in Righteousness, who presumed unrighteously to Judge him and his word.

The fifteenth Excuse. *It seemed so unlikely a thing to me, that the merciful God should damn most of the world to everlasting fire, that I could not believe it.*

Answ. 1. And did it not seem as unlikely to you, that his word should be false?

2. Should it not have seemed as unlikely

that

that the Governor of the world ſhould be unjuſt, and ſuffer his Law to be unexecuted, and the worſt to ſpeed as well as the beſt! and to ſuffer vile ſinful duſt to deſpiſe his mercy, and abuſe his patience, and turn all his Creatures againſt him without due puniſhment?

3. Did you not feel pain and miſery begin in this life?

4. You ſaw Toads and Serpents which had never ſinned: And you would rather live in any tolerable ſuffering, then to be a Toad. And is it not Reaſon, that it ſhould go worſe with contemptuous ſinners, then with thoſe creatures that never ſinned?

5. Could you expect that thoſe ſhould come to heaven, that would not believe there was ſuch a ſtate, but refuſed it, and preferred the world before it? And to be out of heaven, is to be out of all Happineſs: and he that is ſo out of all happineſs, and knows that he loſt it by his own folly, muſt needs Torment himſelf with ſuch conſiderations, were there no other Torments. And as man is capable of greater felicity then bruits, ſo muſt he needs be capable of more miſery.

The Sixteenth Excuſe. *The things which God promiſed in heaven, and threatned in Hell, were all out of my ſight: and therefore I could not heartily believe them. Had I but once ſeen them,*

or spoke with one that had seen them, I should have been satisfied, and have contemned the things of the world.

Answer. Will you not believe till you see or feel? was not Gods Word sufficient Evidence? would you have believed one from the dead that had told you he had seen such things? and would you not believe *Stephen* that saw them? *Act.* 7. 56. Or *Paul* that heard and saw them? 2 *Cor.* 12. 3, 4. Nor Christ that came purposely from heaven to reveal them? why flesh and blood cannot see them. You see not God: will you not therefore believe that there is a God? Indeed, what ever you imagine, if you would not Believe *Moses* and the Prophets, Christ and his Apostles, neither would you have believed though one had risen from the dead, For Gods word is more credible then a dead mans: and Christ did rise from the dead to attest it. Blessed are they that have not seen, and yet believed. *Noah* saw no rain when he was preparing the Ark: but because he *believed*, he made ready and escaped, *Heb.* 11. 7. when the world that would not *Believe*, did perish. But seeing Gods word was of no more weight with you, and no knowledge would serve your turn but by *seeing* and *feeling*; you shall *see* and *feel* everlastingly to your sorrow.

The seventeenth Excuse. *It was so strict a Law*

that God would have ruled me by, and the way to Heaven was so strait and difficult, that I could not endure it. I was not able to deny my flesh, and live such a life.

Answ. 1. You were not *Able*, because you were not *Willing*. What was there but your own wicked hearts that should mak such a life seem grievous to you? Every thing is hard and grievous to him who loaths it, and whose heart is against it. The chief thing that God called you to, was to *love* him, and make him your *Delight*: and are Love and Delight such grievous things? It was not grievous to you to love your meat, or drink, or money: it was no hard matter to you to love a friend that loved you: no nor to love your sin, which was your enemy: and what should make it seem hard to love God, but a wicked heart? is not he better and more lovely then all these? And had you but Loved him, all the rest of his service would have seemed easie to you. To think of him, to speak of him, to pray to him, to praise him, yea to deny all and suffer for him, would have been sweet and pleasant to you, so far as you had Loved him. It was not God therefore, but your own naughty hearts, that made his work seem grievous to you, and the way to heaven seem hard. He told you truly, that his yoak was easie, and his burden light, and his Commandments were

were not grievous, *Matth.* 11.29. 1 *John* 5. 3. They that tryed them found them the very Joy and Delight of their ſouls; and why could not you do ſo?

2. But what if the way to Heaven had been harder then it was? was not heaven worth your labour? were you affraid of being a loſer by it? Could not God requite your labour or ſufferings? Doth any Repent when they come to Heaven, that it coſt them ſo dear to come thither? And is not hell worſe then the hardeſt way to Heaven? Seeing you have choſen hell to ſave you a labour and ſuffering in this life, you muſt have your choice. And ſeeing you thought not everlaſting life to be worth ſo much as God required, that is the accepting thankfully, and minding, and ſeeking, and preferring it before this life, you have none to blame for the loſs of it but yourſelves.

The eighteenth Excuſe. *It was God that made me of a ſenſual nature: He gave me an Appetite to Meat, and Drink, and Eaſe, and Luſt: he gave me that fleſh which ruled me, how then can he condemn me, for living according to the nature which he gave me?*

Anſw. He gave that Appetite to be exerciſed moderately under the rule of reaſon, for the preſervation and propagation of mankind: but did he not alſo give you Reaſon to govern that Appetite? and the Revelation of his will to

guide that Reason? He gave you your flesh, to be a servant, and not a master. Your beast hath fleshly Appetite without reason; and therefore God hath put him under you who have Reason that you should Rule him. Will you let your beast do what he list, and madly run upon whom he list, and say, you do but let him live according to his nature, which God hath given him? Why God that gave him such nature did intend him to be Ruled by a higher a nature, even by the Reason which he gave to you: and so he did also by your flesh and sensual Appetite.

The nineteenth Excuse. *But I lived among so many baits which enticed this flesh that I could not resist them. My meat was a snare to me, my drink a snare, my cloaths, my house, my land a snare, every beauty that I saw was a snare: and the better all these were, the stronger was my snare. If God would not have had my heart ensnared and drawn from him, he should not have put so many baits in my way. Yea and they were so* Neer *to me, and* Daily *with me, that though I was resolved to forbear them before, yet when they were brought to my hand, I could not forbear.*

Answ. Is this the thanks that God hath for his mercies? He sent you all these as favours from his own hand: he wrote his own name upon them, that in them you might see his power,

er, and wisedome, and goodness, and so be led up to the Consideration of him, that you might fall in love with himself, who was the fountain, the life, the end of all. And do you overlook God in the creature, and live as without him in the world, and dote upon that which should have drawn you to himself, and then lay the blame on God? If he send a Suit or to speak to you in his name, and write you a love Letter with his own hand, will you fall in Love with the Messengers or the Letter, and neglect the Sender, and then blame him that wrote his letter on so fair a paper, or in so neat a hand, or that sent it by such a comely Messenger? Certainly, these Excuses are too gross, to take with the wise and righteous God, or to seem sufficient to a well informed Conscience.

2. And whereas you speak of the power of these objects, was there not much more in God, in Christ, in the promised glory, to have drawn your heart another way? Why then did not these take as much with you as the other? You could not choose forsooth, but be enticed with such baits as were fitted to your sensual Appetite, and such things as a dog, or a swine may enjoy as well as a man: but you could *choose*, when Christ and glory were offered you: yea you did *choose* to refuse the Offer, and tread them under feet by your neglect. When

Satan ſet your Cups, and your harlots, and your profits before you; on one ſide; did not God ſet his favour and everlaſting happineſs on the other ſide? And was it wiſe or equal dealing, to prefer your luſts before that glory?

3. Moreover it was not in the power of any of thoſe baits to force your will, or to neceſſitate you to chooſe them. They could be but *Baits* to entice you, and it was ſtill in your own choice, whether you would yield to the enticement and chooſe them or not. Shall every man be falſe to God that hath any bait to entice him from him? will you excuſe your child or friend if he would be falſe to you, upon as great enticements as theſe? If a cup of drink, or a whore, or a little gain, could draw him More then all your love and intereſt, I do not think you would hold him excuſed.

And whereas you ſpeak of the *Neerneſs* and *Continuance* of theſe allurements, I would fain know, was not God as neer you, and Continually neer you, to draw you to himſelf? Faith might have ſeen him, though fleſh and blood cannot. Did he not ſtand by you when you were in your cups and luſtful Pleaſures? Did he not tell you of the danger, and offer you far better things, if you would obey him and deſpiſe thoſe baits? But you would hearken to none of this; you ſhould have remembred that

he

he ſtood over you, and was looking on you; and you ſhould have ſaid as *Joſeph*, Gen. 39. 9. *How can I do this great wickedneſs, and ſin againſt God?* You had alſo Scripture neer you, and Reaſon neer you, and Conſcience neer you, as well as the bait was neer you. And therefore this is a vain Excuſe,

The twentieth Excuſe, *It was God that let looſe the Devil to tempt me: and he was too ſubtile for me to deal with; and therefore what wonder if I ſinned and were overcome?*

Anſw. 1. He did not let looſe the Devil to conſtrain you to ſin. He could but entice, and you might chooſe whether you would yeild. The Devil could neither make you ſin againſt your will, nor yet Neceſſitate you to be willing.

2. You were a ſure friend to Chriſt that while, that would forſake him as oft as you were tempted by the Devil. Is that a friend or a ſervant worthy to be regarded, that will diſobey you, or betray you as oft as he is tempted to it?

2. Will you excuſe your ſervant, if he leave your work undone, and follow cards, or dice, or the Ale-houſe, and ſay I was tempted to it by one that was cunninger then I? ſhall every Murderer or Thief eſcape hanging, becauſe the Devil was too cunning for him in his Temp-

tations? would you have the Jury or the Judge to take this for a good excuſe?

4. And why did you not hearken to God that enticed you the other way? You forget what helps he afforded you to diſcover the wiles of Satan, and to vanquiſh the Temptation? He *told* you it was an enemy that tempted you: and would you hearken to an enemy? He *told* you it was a dream, a ſhadow, a painted, pleaſure, a gilded carkaſs, a lying promiſe, and deceitful vanity by which you were tempted; And yet would you regard it before your God? He told you that it was your God, your Saviour, your hope, your everlaſting happineſs that the Tempter would beguile you of: And yet would you be beguiled? He told you, and plainly, and often told you that the Tempter would lead you to eternal fire, and undo you everlaſtingly before you were aware: and that a fatal hook was covered with that bait: And yet would you ſwallow it?

5. It is plain by all this that it was not your natural weakneſs of faculties that cauſed you to be overcome by the ſubtilties of the Devil, as a ſilly child is deceived by a crafty fellow that overwits him: But it was your careleſneſs, inconſiderateneſs, your ſenſual inclinations, and vicious diſpoſition, that drew you to a wilful obeying of the tempter, and rejecting the whol-

ſom

ſom advice of Criſt. This therefore is a frivolous Excuſe of your ſin.

The one and twentieth Excuſe. *But I hope you will not ſay that all men have* Free Will! *And if my will were not free, how could I chooſe but ſin?*

Anſw. Your will was not free from Gods Rule and Government: nor was it free from its natural inclination to Good in general; for either of theſe were more poperly ſlavery. 3. Nor was it free from the Influence of a dark underſtanding, 4. Nor free from its own contracted vitious Inclination. 5. Nor freed from the Temptatious of the fleſh, the world and the Devil.

But it was 1. Free from any natural Determination to evil, or to any thing that was doubtfull. 2. And free from the Coaction or Violence of any. 3. And free from an irreſiſtible Determination of any exteriour cauſe, at leaſt ordinarily. So that naturally, as men, you have the power or faculty of determining your own wills, and by your wills, of ruling your inferiour Faculties in a great meaſure; yea of Ruling the ſenſes and the Phantaſie it ſelf, which doth ſo much to diſpoſe of our Underſtanding. And if your wills which are naturally free, are yet ſo habitually vitious, that they encline you to do evil that is not an excuſe, but an aggravation

vation of your ſin. But of this more under the next.

The two and twentieth Excuſe. *But I have not Power of my ſelf to do any thing that is good: what can the creature do? without Chriſt we can do nothing. It is God that muſt give me ability, or I can have none: and if he had given it me, I had not been an Unbeliever or Impenitent. I can no more Believe of my ſelf, than I can fulfill the Law of my ſelf.*

Anſw. 1. Theſe are the vain Cavils of learned folly, which God wil eaſily anſwer in a word. The word [Power] is taken in ſeveral ſenſes. Sometime: and moſt commonly and fitly, for a faculty or a ſtrength by which a man *Can* do his duty if he *Will*. This Phyſical Power you have, and the worſt of ſinners have while they are men on earth. Were they actually willing they might acceptably perform ſincere obedience; and were they Diſpoſitively willing, they might actually believe and will. And thus the ungodly have Power to believe.

Sometime the word [Power] is taken for Authority of Leave; for legal or civil Power. And thus you have all not only Power or Liberty to Believe, but alſo a Command which makes it your duty, and a Threatning adjoyned, which will condemn you if you do not.

Sometime the word [Power] is taken Ethically

Ethically and leſs properly, for a diſpoſition, inclination, habit or freedom from the contrary habit or diſpoſition. And in this ſenſe its true, that none but the Effectually called have a Power to Believe. But then obſerve, 1. That this is but a moral leſs proper, and not a Phyſical proper Impotency: And therefore *Auſtin* chuſeth rather to ſay that all men have *power* to believe, but all have not a *Will*, or *Faith* it ſelf? becauſe we uſe to difference *Power* from *willingneſs*, and *willingneſs* actuateth the *power* which we had before. And therefore our Divines chooſe rather to call Grace a Habit when they ſpeak exactly, then a Power; and Dr. *Twiſs* derides the Arminians for talking of a *Power* ſubjected in a *Power*. 2. Note that this Impotency it but the ſame thing with your unwillingneſs and wilful blindneſs, in another word. 3. Note that this Impotency is long of your ſelves as to the Original, and much more as to the not curing and removing of it. Hath God given you no means towards the cure of this diſability, which you have neglected? 4. Note that this Impotency is an unjuſt excuſe, but an Aggravation of your ſin. If you were *willing* to be the ſervant of Chriſt, and yet were not able, either becauſe he would not accept you, or becauſe of a want of natural faculties, or becauſe of ſome other natural difficulty which the *willingeſt* mind could

not

not overcome, this were ſome Excuſe: But to be Habitually wilful in refuſing Grace, is worſe then to be meerly Actually unwilling. If a man have ſo accuſtomed himſelf to murder, drunkeneſs, ſtealing or the like wickedneſs, ſo far that he cannot leave it, will you therefore forgive him, or will any Judge or Jury hold him excuſed? Or rather think him the more unfit for mercy? 5. Note alſo that the want of a ſupernatural Habit, no nor the preſence of the contrary Habit, do not Efficiently determine the will to particular acts, much leſs take away its natural Freedom. 6. And that till Habits attain an utter predominancy, (at leaſt) there is a Power remaining in the will to reſiſt them, and uſe means againſt them. Though Eventually the perverſe Inclination may hinder the uſe of it.

The three and twentieth Excuſe. *I have heard from learned men, that God doth determine all Actions, Natural and Free, as the firſt Efficient Phyſical immediate Cauſe: or elſe nothing could Act. And then it was not long of me that I choſe forbidden Objects, but of him that irreſiſtly moved me thereto, and whoſe Inſtrument I was.*

Anſw. This a trick of that wiſdom which is fooliſhneſs with God, and to be deceived by vain Philoſophy.

1. The very principle it ſelf is moſt likely to be

be falſe, and thoſe that tell you this, to err. Much more, I think, may be ſaid againſt it then for it.

2. I am ſure it is either falſe, or reconcileable with God Holineſs, and mans liberty and culpability; ſo that its a mad thing to deceive your ſelves with ſuch Philoſophical uncertainties, when the Truth which you oppoſe by it is infallibly certain. That God is not the Author of ſin, but man himſelf, who is juſtly condemned for it, is undoubtedly true: and would you obſcure ſo clear a Truth, by ſearching into points beyond humane reach if not unſound, as you conclude them?

The four and twentieth Excuſe. *But at leaſt, thoſe learned Divines among us that doubt of this, do yet ſay that the will is neceſſarily and infallibly Determined by the Practical Underſtanding, and that is as much unreſiſtibly neceſſitated by Objects: and therefore whatever act was done by my underſtanding or will, was thus neceſſitated, and I could not help it. They ſay, Liberty is but the Acting of the faculty agreeably to its nature: And it was God as Creator that gave* Adam *his faculties: and God by providential diſpoſe, that preſented all Objects to him, by which his underſtanding, and ſo his will were unavoidably neceſſitated.*

Anſw. This is of the ſame nature with the former

former: uncertain, if not certainly false. Were this true, for ought we can see, it would lay all the sin and misery of this world on God, as the unresistable necessitating Cause; which because we know infallibly to be false, we have no reason to take such principles to be true which infer it. The understanding doth not by a necessarie efficiency Determine the will, but morally: or rathar, is regularly a Condition or necessarie Antecedent, without which it may not Determine it self. Yea the Will by commanding the sense and phantasie, doth much to determine the understanding. As the eye is not necessarie to my *going*, but to my *going right*, so is not the Understandings Guidance necessarie to my *willing* (there the simple Apprehension may suffice) but to *my Right willing*. There are other waies of Determining the Will. Or if the Understanding did Determine the Will Efficiently and Necessarily, it is not every act of the Understanding that must do it. If it be so, when it saith, This must be done, and saith importunately; yet not when it only saith, This may be done, or you may venture on it, which is the common part which it hath in sin.

I am not pleased that these curious Objections fall in the way, nor do I delight to put them into vulgar heads; but finding many young

young Schollars and others that have conversed with them, assaulted with these Temptations, I thought meet to give a touch, and but a touch, to take them out of their way: As Mr. *Fenner* hath done more fullie in the Preface to his *Hidden Manna*, on this last point, to which I refer you, I only add this?

The will of man in its very Dominion doth bear Gods Image. It is a self determining Power, though it be *byassed* by *Habits* and *needs* a *Guide*. As the Heart and Vital Spirits by which it acteth, are to the rest of the Body, so is *It* to the soul. The Light of Nature hath taught all the world to carry the guilt of every crime to the will of man, and there to leave it. Upon this all Laws and Judgements are grounded. From Ignorance and Intellectual weakness, men commonly fetch Excuses for their faults; but from the *Will* they are Aggravated. If we think it strange that mans will should be the first cause, so much as of a sinful *mode*, and answer all occuring Objections: it may suffice that we are certain the Holy Majesty is not the Author of sin: and he is able to make all this as plain as the Sun, and easily answer all these vain Excuses, though we should be unable. And if we be much ignorant of the frame and motions of our own souls, and especially of that high self determining principle, Free Will, the great

spring

ſpring of our actions, and the curious Engine by which God doth *Sapientially* Govern the world, it is no wonder, Conſidering that the ſoul can know it ſelf but by Reflection, and God gave us a ſoul to *uſe*, rather then to know it ſelf; and to know its qualities and operations, rather then its Eſſence.

The five and twentieth Excuſe. *No man can be ſaved, nor avoid any ſin, nor believe in Chriſt, but thoſe whom God hath predeſtinated thereto. I was under an irreverſible Sentence before I was born: and therefore I do nothing but what I was predeſtinated to do; and if God decreed not to ſave me, how could I help it?*

Anſw. 1. Gods Judgements are more plain, but his Decrees or ſecret purpoſes are myſterious: And to darken certainties, by having recourſe to points obſcure, is no part of Chriſtian Wiſdom. God told you your Duty in his word, and on what terms you muſt be Judged to Life or Death; Hither ſhould you have recourſe for Direction, and not to the unſearchable myſteries of his *mind*.

2. God decreeth not to Condemn any but for ſin. Sin, I ſay, is the Cauſe of that Condemnation, though not of his Decree.

3. Gods Decrees are acts Immanent in himſelf, and make no change on you, and therefore do not neceſſitate you to ſin, any more

more then his fore-knowledge doth. For both cauſe only a neceſſity of Conſequence which is Logical, as the Divines on both ſides do Confeſs. And therefore this no more cauſed you to ſin, then if there had been no ſuch Decree. And its a doubt whether that Decree be not negative; a willing ſuſpending of the Divine will, as to evil; or at moſt a purpoſe to permit it.

The ſix and twentieth Excuſe. *If it be no more, yet doth it make my perdition unavoidable; for even Gods foreknowledge doth ſo; for if he foreknow it, all the world cannot hinder it from coming to paſs.*

Anſw. Muſt God either be Ignorant of what you will do, or elſe be the cauſe of it? If you foreknow that the Sun will riſe to morrow, that doth not cauſe it to riſe. If you foreknow that one man will murder another, you are not the cauſe of it by foreknowing it. So is it here.

The ſeven and twentieth Excuſe. *God might have hindered my Sin and Damnation if he would.*

Anſw. And will you wilfully ſin, and think to ſcape becauſe God doth not hinder you? The Prince that makes a Law againſt murder, could lock you up, and keep you from being a Murderer. But are you excuſable if he do not?

We are certain that God could have hindered all the sin and death, and confusion, and misery that is in the world: and we are as certain that he doth not hinder it (but by forbidding it, and giving men means against it:) and we are certain that he is Just, and Good, and Wise in all; and not bound to hinder it: And what his Reasons are, you may better know hereafter: In the mean time, you had been better have looked to your own Duty.

The eight and twentieth excuse. *How could I be saved if Christ did not dye for me? He dyed but for his Elect; and none could be saved without his Death.*

Answ. He *did* dye for you, and for more then his Elect, though he absolutely purposed only their salvation. Your sins crucified him, and your debt lay upon him; and he so far ransomed you, that nothing but your wilful refusal of the benefits could have condemned you.

The nine and twentieth Excuse. *It was Adams sin that brought me into this Depravedness of will, which I can neither cure, nor could prevent.*

Answ. 1. If *Adam* cast away his holiness, he could no more convey that to us which he cast away, then a Nobleman that is a Traytor, can

convey

convey his loſt Inheritance or Honours to his ſon.

2. You periſh not only for your Original ſin, but for rejecting the Recovering mercy of the Redeemer: you might have had Chriſt and Life in him for the Accepting.

The thirtieth Excuſe. *God will require no more then he gives. He gave me not Grace to Repent and Believe; and without his gift I could not have it.*

Anſw. 1. God will juſtly require more then he giveth: that is, The improvement of his Gifts, as *Mat.* 25. ſhews. He gave *Adam* but a *Power* to perſevere, and not *Actual perſeverance*: Yet did he juſtly puniſh him for want of the Act; even for not uſing by his own will the Power which he had given him.

2. It is long of your ſelf if God did not give you Grace to Believe: It was becauſe you wilfully refuſed ſome preparatory Grace. Chriſt found you at a great diſtance from him, and he gave you Grace ſufficient to have brought you *neerer* to him than you were; you had Grace ſufficient to have made you better than you were, and reſtrained many ſins, and brought you to the means, when you turned your back on them; though this were not *ſufficient* to cauſe you to *Believe*, it was *ſufficient* to have brought you *nearer* to *Believing*; and through

your own wilfulneſs, became *not Effectual*; even as *Adam* had *ſufficient* grace to have ſtood which was *not Effectual*. So that you had not only Chriſt offered to you, if you would but Accept him; but you had daily and precious helps and means, to have cured your wills, and cauſed you to Accept him; for neglect of which, and ſo for not believing, and ſo for all your other ſins you juſtly periſh.

The one and thirtieth Excuſe. *Alas, man is a worm, a dry leaf*, Job 13.25. *a ſilly fooliſh creature, and therefore his Actions be not regardable, nor deſerve ſo great a puniſhment.*

Anſw. Though he be a worm, and as nothing to God, and fooliſh by ſin, yet he is naturally ſo noble a creature, that the image of God was on him, *Gen.* 12.26. and 5. 1. *James* 3. 9. and the world made his ſervants, and Angels his Attendants, *Heb.* 1.14. ſo noble, that Chriſt dyed for him, God takes ſpecial care of him; he is capable of knowing and enjoying God, and heaven is not thought too good for him if he will obey. And he that is capable of ſo great Good, muſt be capable of as great Evil, and his wayes not to be ſo overlooked by that God that hath undertaken to be his Governor. When it tendeth to Infidelity, the Devil will teach you to debaſe man, even lower than God would do.

The two and thirtieth Excuse. *Sin is no Being: and shall men be damned for that which is nothing?*

Answ. 1. It is such a *mode* as deformeth Gods creature. It is a moral Being. It is a Relation of our actions and hearts to Gods will and Law.

2. They that say, Sin is nothing, say Pain and Loss is nothing too. You shall therefore be paid with one nothing for another. Make light of your misery, and say, it is nothing, as you did of your sin.

3. Will you take this for a good Excuse from your children or servants, if they abuse you? Or from a Thief or a Murderer? shall he escape by telling the Judge that his sin was *Nothing*? Or rather have death, which is nothing, as the just reward of it?

The three and thirtieth Excuse. *But sin is a Transient thing. At least it doth God no harm, and therefore why should he do us so much harm for it?*

Answ. 1. It hurts not God, because he is above hurt. No thanks to you if he be out of your reach. 2. You may *wrong* him, when you cannot *Hurt* him. And the *wrong* deserves as much as you can bear. If a Traytor endeavour the death of the Prince, in vain, his endea-

vour deserves death, though he never hurt him. You despise Gods Law and Authority; you cause the Blaspheming of his name, *Rom.* 2. 24. He calls it A prelling him as a Cart is pressed with sheaves, *Amos* 2. 13. and a grieving of him.

3. And you wrong his Image, his Church, the publick good, and the souls of others.

The four and thirtieth Excuse. *But Gods nature is so good and merciful, that sure he will not damn his own creature.*

Answ. 1. A merciful Judge will hang a man for a fault against man: By proportion then what is due for sin against God?

2. All the death and calamity which you see in the world, comes from the anger of this merciful God: why then may not eternal misery come from it?

3. God knoweth his own mercy better then you do; and he hath told you how far it shall extend.

4. He is infinitely merciful; but it is to the Heirs of mercy; not to the final Rejecters of his mercy.

5. Hath not God been merciful to thee in bearing with thee so long, and offering thee Grace in the blood of Christ, till thou didst wilfully reject it? Thou wilt confess to thy everlasting wo that God was merciful; had he not been

been so merciful, thou wouldst not have been so miserable for rejecting it.

The five and thirtieth Excuse. *I would not so Torment mine enemy my self.*

Answ. No reason you should. It is all one to wrong you, and to wrong the God of Heaven? God is the only Judge of his own wrongs.

The six and thirtieth Excuse. *All men are sinners; and I was but a sinner.*

Answ. All were not Impenitent, Unbelieving, Rebellious sinners, and therefore all are not unpardoned condemned sinners. All did not live after the flesh, and refuse to the last to be converted as you did. God will teach you better to difference between sinners and sinners.

The seven and thirtieth Excuse. *But if Christ have satisfied for my sins, and dyed for me, then how can I justly suffer for the same sins? will God punish one sin twice?*

Answ. 1. Christ suffered for man in the Nature of man; but not in your person, nor you in him. It was not you that provided the price, but God himself; Christ was not mans Delegate in satisfying, and therefore received not his Instructions from us, nor did it on our terms, but his own. It was not the *same thing* which the Law threatned, that Christ underwent: for that was the Damnation of the sinner himself, and not the suffering of another for him, it can-

not

not therefore be yours, but on Christs own terms. He dyed for thy sin, but with this intent, that for all that, if thou Refuse him, thou shalt dye thy self. It is therefore no wrong to thee to dye, for it was not thou that dyedst before: and Christ will take it for no wrong to him: for *he* will Judge thee to that Death. It is for refusing a Christ that dyed for thee, that thou must perish for ever.

The eight and thirtieth Excuse. *But I did not Refuse Christ. I believed and trusted in him to the last; and Repented of my sins, though I sometime was overtaken with them.*

Answ. Had this been true, thy sin would not have condemned thee. But there is no mocking God. He will shew thee then thy naked heart, and convince thousands that thought they Believed and Repented, that indeed they did not. By thy works also will this be discovered, that is by the main bent and scope of thy life, as *Mat.* 25. throughout, and *Jam.* 2.

The nine and thirtieth Excute. *I did many Good works; and I hope God will set those against my evil works.*

Answ. Thy good works were thy sins, because indeed they were not good, being not done in sincerity of heart for God. The best mans works have some infirmity, which nothing can cleanse but the blood of Christ, which thou hast

haſt made light of, and therefore haſt no part in. If all thy life had been ſpent in perfect works except one day, they would not make ſatisfaction for the ſins of that day. For they are but part of thy Duty. Wo to him that hath no better a Saviour at Judgement, then his own good works.

The Fortieth Excuſe. *I lived in poverty and miſery on earth, and therefore I hope I have had my ſuffering here, and ſhall not ſuffer in this world and another too.*

1. By that Rule all poor men, and murderers, and thieves that are tormented and hanged, ſhould be ſaved. But as Godlineſs hath the promiſe of this life and that to come, ſo Impenitency and Wickedneſs hath the Threatning of this life and that to come.

2. The Devils and the damned have ſuffered much more then you already; and yet they are never the nearer a Deliverance. When thou haſt ſuffered ten thouſand years, thy pain will be never the nearer an end. How then can a little miſery on earth prevent it? Alas poor ſoul, theſe are but the foretaſts and beginnings of thy ſorrow. Nothing but pardon through the blood of Chriſt could have prevented thy Condemnation; and that thou rejecteſt by Infidelity and Impenitency. His Sufferings would have ſaved thee, if thou hadſt not Refu-

sed him; but all thy own Sufferings will yield thee no Relief.

So much for the answering of the *Vain Excuses* which poor Sinners are ready to make for themselves; Wherein I have been so large, as that this part I confess is disproportionable to the rest: but it was for these two Reasons.

1. That poor careless souls might see the vanity of such defences; and consider, if such a worm as I can easily confute them, how easily and how terribly will they be all answered by their Judge?

2. I did it the rather, that godly Christians might the better understand how to deal with these vain Excuses when they meet with them: which will be daily, if they deal with men in this sad Condition.

X. WE have done with that part of the Judgement which consisteth in the exploration or tryal of the cause; we now come to that which is the Conclusion and consummation of all; and that is, to shew you *what the Sentence will be, and on whom.*

And for this, we must go strait to the word of God for our light, it being impossible for any man to have any particular knowledge of it, if

if Christ had not there revealed it unto us. Indeed almost all the world do acknowledge a life after this, where it shall go well with the good, and ill with the bad. But who shall be then accounted *Righteous*, and who *Unrighteous*, and on what terms and grounds, by whom they shall be judged, and to what condition, they know not.

The Sentence in Judgement will be, 1. Either on those that never had means to know Christ. 2. Or on those that had.

1. For the former, as it less concerneth us to enquire of their case, so it is more obscurely revealed to us in the Scripture. It is certain that they shall be Judged according to their Use of the means which they had, *Rom.* 2. 11, 12, 13, 14, 15, 16, and the Talents which they received, *Mat.* 25. But that it ever falleth out that he that hath but the One Talent of natural helps, doth improve it to salvation; or that ever they who knew not Christ, are Justified and saved without that knowledge (being at age and use of reason) I find not in the Scriptures. I find indeed that [As many as have sinned without Law, shall also perish without Law: and as many as have sinned *in* the Law, shall be Judged *by* the Law. *Rom.* 2. 12. But not that any are Justified by the works of nature, such as are here said to be *without Law*. I find also, that

[They

[They have the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their Thoughts the mean while accuſing, or elſe Excuſing one another, in the day *when* God ſhall Judge the ſecrets of men, by Jeſus Chriſt according to the Goſpel] *Rom.* 2. 15, 16. And I believe it is a *juſt Excuſe*, and not an *unjuſt* which is here meant. But it will be but an *Excuſe* ſo far as they were guiltleſs: & that will be but *in tanto*, and not *in toto*, in part only, and ſo not a full Juſtification. A Heathens conſcience may excuſe him from thoſe ſins which he was never guilty of; but not from all. But no more of them.

2. The caſe of thoſe that have had the Goſpel, is more plainly opened to us in Gods word. Their *Sentence* is opened in many places of Scripture, but moſt fully in *Matth.* 25. whence we will now collect it.

There we find that Jeſus Chriſt the Redeemer, as King of the world, ſhall ſit in Judgement on all men at the laſt; and ſhall ſeparate them one from another, as a Shepherd divideth the Sheep from the Goats, and ſo ſhall paſs the final Sentence. This Sentence is twofold, according to the different Condition of them that are Judged. To them on the right hand, there is a Sentence of Juſtification, and Adjudication to everlaſting glory; To them on the left hand, there is a Sentence of Condemnation to everlaſting Puniſhment.

The

The Sentence on each of theſe containeth both the ſtate which they are Judged to, and the reaſon or cauſe of the Judgement to that ſtate. For as God will not Judge any to Life or Death without juſt cauſe, ſo he will publiſh this cauſe in his ſentence, as it is the manner of Judges to do; If you ſay, *Chriſt will not uſe a voice*; Let it ſatisfie, that though we know not the manner, yet if he do it but by mental diſcovery, as he ſhews men *what* ſhall everlaſtingly befall them, ſo he will ſhew them *why* it ſhall ſo befall them.

1. The *Sentence* on them on the *Right* hand, will contain, 1. Their Juſtification and Adjudication to *Bleſſedneſs*, and that both as generally denominated, and as particularly determined, and deſcribed. 2. And the cauſe of this Judgement.

1. In general they ſhall be pronounced *Bleſſed*. Satan would have had them curſed and miſerable: the Law did curſe them to miſery; Many a fearful thought hath poſſeſſed their own breaſts, leaſt they ſhould prove at laſt accurſed and miſerable; But now they hear the contrary from their Judge. All the Promiſes in the Goſpel could not perfectly overcome thoſe their fears; all the comfortable words of the Miniſters of the Goſpel could not perfectly ſubdue them; all the tender mercies of God in Chriſt did not perfectly ſubdue them; But now they

are

are vanquished all for ever. He that once had heard his Redeemer in Judgement call him *Blessed*, will never fear being *Cursed* more. For he that Christ Blesseth, shall be *Blessed* indeed. The Description of their blessedness followeth, *Come inherit the Kingdom prepared for you from the foundation of the world.* And also they are called Blessed *Of the Father.* Here is the fountain of their Blessedness, The Father; and the state of their blessedness in Being the Fathers: For I suppose they are called *the Blessed of the Father*, both because the Father blesseth them, that is, makes them Happy, and because these blessed ones are the Fathers *own.* And so Christ will publish it to the world in Judgement, that he came to glorifie the Father, and will proclaim him the Principal Efficient, and Ultimate end of his work of Redemption and the blessedness of his Saints; and that himself is (as Mediator) but the *way* to the Father. It is the Father that *prepared* the Kingdom for them, and *from the foundation of the world* prepared it; Both for [them] as *chosen ones*, and for them as *future believers and Righteous ones.* It is called a Kingdom, partly in respect to God the King, in whose glory we shall partake in our places: and partly Metaphorically from the Dignity of our Condition. For so it is that our selves are said to be made

Kings,

Kings, *Rev.* 1. 6. and 5. 1. 1 *Pet.* 2. 9. and not that we are properly Kings; for then we must have Subjects who must be Governed by us.

Thus we see their Blessedness in the Fountain, end and state of Dignity. As to the Receptive Act on their part it is expressed by two words, one signifying their first entrance on it, *Come*: the other their *Possession*, *Inherit*: that is, possess it as given by the Father, and Redeemed by the Son, and hold it in this Tenure for ever.

The true Believer was convinced in this life, that indeed there was no true blessedness, but this enjoyment of God in the Kingdom of heaven. The Lord revealed this to his heart by his Word and Spirit: And therefore he contemned the seeming happiness on earth & laid up for himself a Treasure in heaven, and made him friends with the Mammon of unrighteousness, and ventured all his hope in this vessel. And now he findeth the wisdom of that choice in a rich return. God made him so *wise* a Merchant as to sell All for this Pearl of greatest price: and therefore now he shall find the gain. As there is no other true Happiness but God in glory; so is there nothing more *suitable* and *welcome* to the true Believer. O how welcome will the face of that God be, whom he *loved*, whom he *sought*, whom he

longed

longed and *waited* for. How welcome will that Kingdom be which he lived in *Hope* of! which he parted with All for! and ſuffered for in the fleſh! How glad will he be to ſee the Bleſſed face of his Redeemer, who by his manifold Grace hath brought him unto this! I leave the believing ſoul to think of it, and to make it the daily matter of his Delightful Meditation; What an unconceivable Joy in one moment, this Sentence of Chriſt will fill his ſoul with. Undoubtedly it is now quite paſt our comprehenſion: though our imperfect forethoughts of it may well make our lives a continual Feaſt.

Were it but our Juſtification from the Accuſations of Satan, who would have us Condemned either as *ſinners* in general, or as Impenitent, Unbelieving Rebels, againſt him that redeemed us, in *ſpecial*, it would lift up the heads of the Saints in that day: After all the fears of our own hearts, and the ſlanderous Accuſations of Satan and the world, That we were either impenitent Infidels, or Hypocrites, Chriſt will then Juſtifie us, and pronounce us *Righteous*. So much for the *Condition to which* they are Judged.

2. The Reaſon or Cauſe of this Juſtification of the Saints, is given us both 1. In a general denomination, and 2. In a particular Deſcription. 1. In General, it is becauſe they were *Righteous*, as is evident, *Mat.* 25. 46.

The

The Righteous ſhall go into life Everlaſting. And indeed it is the buſineſs of every juſt Judge to juſtifie the righteous, and condemn the unrighteous. And ſhall not the Judge of all the earth judge righteouſly? *Gen.* 18. 25. God makes men Righteous before he Judges them ſo: and Judgeth them Righteous *Becauſe* they are ſo. He that abominateth that man who ſaith to the Righteous, Thou art wicked; or to the wicked, Thou art Righteous; who Juſtifieth the wicked, and Condemneth the Righteous; will certainly never do ſo himſelf.

Indeed he will Juſtifie them that are ſinners, but not againſt the Accuſation *that they are ſinners*: but againſt the Accuſation, that *they are guilty of puniſhment for ſin*: but that is, becauſe he firſt made them juſt; and ſo Juſtifiable, by pardoning their ſin, through the blood of Chriſt.

And its true alſo, that he will Juſtifie thoſe that *were wicked*, but not thoſe that *are wicked*: but Judgement findeth them as Death leaveth them, and he will not take them for wicked, that are ſanctified and cleanſed of their former wickedneſs. So that Chriſt will firſt pardon them before he Juſtified them againſt the charge of being ſinners in general; and he will firſt give men Faith, Repentance, and new Obedience, before he will Juſtifie them againſt the

charge of being Impenitent, Infidels or Hypocrites; and consequently unpardoned, and doubly guilty of damnation. This twofold righteousness he will first *Give* men, and so constitute them Just, before he will *Declare* it, and *Sentence* them just.

2. The Reason of the Sentence, particularly Described, is from their Faith and Love to Christ, expressed in their Obedience, self-denyal and forsaking all for him. *For I was hungry and ye fed me; I was thirsty and ye gave me drink; I was a stranger and ye took me in; Naked and ye cloathed me: I was sick and ye visited me; I was in prison and ye came to me. Verily I say unto you, in as much as ye have done it to one of the least of these my Brethren, ye have done it unto me*, Mat. 25, 35. to 41. Here is 1. The causal conjunction *for*. 2. And the Cause or Reason it self.

Concerning both which, observe, 1. How it is that mans obedience and self denyal is the Reason and Cause of his Justification. 2. Why it is that God will have the Reason or Cause thus declared in the Sentence.

For the first, observe that its one thing to give a Reason of the Sentence, and another thing to express the *Cause* of the *Benefit*, *Given* us by the promise, and *Judged* to us by the *Sentence*. Mans Obedience was no proper Cause

Cauſe why God did in this life *Give* pardon of ſin to us, or a Right to glory: much leſs of his Giving Chriſt to dye for us. And therefore as to our Conſtitutive Juſtification at our Converſion, we muſt not *ſay* or *think* that God doth Juſtifie us, For, or *Becauſe* of any works of our Obedience, Legal or Evangelical. But when God hath ſo Juſtified us, when he comes to give a Reaſon of his Sentence in Judgement, he may and will fetch that Reaſon partly from our Obedience, or our performance of the Conditions of the New Covenant. For as in this life, we had a Righteouſneſs conſiſting in free pardon of all ſin through the blood of Chriſt, and a Righteouſneſs conſiſting in our perſonal performance of the Conditions of the promiſe which giveth that pardon and continueth it to us: ſo at Judgement we ſhall accordingly be juſtified. And as our Evangelical perſonal Righteouſneſs, commonly called *Inherent*, was at firſt only in our Faith and Repentance, and Diſpoſition to obey: but afterward in our actual ſincere Obedience, in which ſenſe we are Conſtitutively Juſtified or made Righteous here by our works, in *James* his ſenſe, *James* 2. 24. ſo accordingly a double Reaſon will be aſſigned of our ſentential Juſtification; one from our pardon by Chriſts blood and merits; which will prove our Right to Im-

punity and to Glory. The other from own Faith and holy Obedience, which will prove our Right to that pardon through Christ, and to the free Gift of a Right to glory: and so this last is to be pleaded in subordination to the former. For Christ is become the Author of Eternal salvation to all them that Obey him. *Heb.* 5 9. He therefore that will be saved, must have a *Christ* to save him as the Author, and an *Obedience* to that Christ as the Condition of that salvation; and consequently both must be declared in the Judgement.

The Reason why the Judge doth mention our Good works, rather then our Believing, may be because those holy self-denying expressions of Faith and Love to Christ do contain or certainly imply Faith in them, as the life of the tree is in the fruit: but faith doth contain our works of Obedience but only as their cause. These works also are a part of the personal Righteousness which is to be enquired after, that is, we shall not be judged righteous, meerly because we have Believed, but also because we have added to our Faith vertue, and have improved our Talents, and have loved Christ to the hazard of all for his sake. For it is not only or principally for the goodness of the work considered in it self, or the good that is done by it to the poor; but it is as these works did express

preſs our Faith and Love to Chriſt by doing him the moſt coſtly and hazardous ſervice; that by Faith we could ſee Chriſt in a poor beggar or a priſoner; and could love Chriſt in *theſe* better then our wordly goods or liberties; which we muſt part with, or hazard by the works that are here mentioned.

2. The Reaſons why Chriſt will ſo publickly Declare the perſonal righteouſneſs of men, to be the Reaſon or Cauſe of his juſtifying ſentence, it is becauſe it is the buſineſs of that day, not only to glorifie Gods meer Love and Mercy, but eminently to glorifie his Remunerative juſtice; and not only to expreſs his love to the Elect, as ſuch, but to expreſs his love to them as *Faithful* and *Obedient*, and ſuch as have denyed all for Chriſt, and loved God above all; And to ſhew his juſtice to the men, and faithfulneſs in fulfilling all his promiſes, and alſo his holineſs in the high eſtimation of the holineſs of his people. I ſhall expreſs this in the words of a Learned Divine (Dr. *Twiſs* againſt Mr. *Cotton*, pag. 40) *Was there no more in Gods intention when he elected ſome, then the manifeſtation of the riches of his glorious grace? Did not God purpoſe alſo to manifeſt the glory of his Remunerative Juſtice? It is not undenyable that God will beſtow Salvation on all his Elect (of ripe years) by way of reward and Crown of righteouſneſs,*

which God the Righteous Judge will give? 2 Tim. 4. 2 Theſ. 1. *It is great pitty this is not conſidered, as uſually it is not: Eſpecially for the momentous Conſequence thereof in my Judgement.* So far he.

So much of the Sentence of Juſtification which ſhall be paſſed by Chriſt at Judgement upon the Righteous.

2. We are next to conſider of the Sentence of Condemnation which ſhall then by Chriſt be paſſed on the unrighteous. Which is delivered to us by Chriſt, *Mat.*25. in the ſame order as the former.

This Sentence containeth, 1. The Condemnation it ſelf. 2. The Reaſon or Cauſe of it.

The Condemnation expreſſeth the miſery which they are Judged to. 1. Generally in the Denomination, *Curſed.* 2. Paricularly by Deſcription of their Curſed ſtate.

To be *curſed*, is to be a people deſtinated and adjudged to utter unhappineſs; to all kind of miſery without remedy.

2. Their *curſed* condition is deſcribed in the next words, *Depart from me into Everlaſting fire prepared for the Devil and his Angels.*

1. *Depart*: From whom? from the God that made them in his Image. From the Redeemer that bought them by the price of his blood, and offered

offered to ſave them freely, for all their unworthyneſs, and many a time intreated them to Accept his offer, that their ſouls might live. From the Holy Ghoſt the Sanctifier and comforter of the faithful, who ſtrove with their hearts, till they quenched and expelled him. O ſad *Departing*! who would not then chooſe rather to *Depart* from all the friends he had in the world, and from any thing imaginable; from his life, from himſelf, if it were poſſible, then from Chriſt? *Depart*: from what? why from the preſence of the Judge; from all further hopes of ſalvation for ever: from all poſſibility of ever being ſaved, and living in the joyful inheritance of the Righteous. *Depart*: Not from Gods Eſſential preſence, for that will be with them to their everlaſting miſery, but from the preſence of his Grace, in that meaſure as they enjoyed it. *Depart*: Not from your fleſhly pleaſures, and honours, and profits of the world; theſe were all gone and paſt already: and there was no further need to bid them *Depart* from theſe: Houſes and Lands were gone. Mirth and Recreations were gone. Their ſweet morſels and cups were gone. All the Honour that men could give them was gone, before they were ſet at Chriſts bar to be Judged. But from all expectations of ever enjoying theſe again, or ever *taſting* their for-

mer Delights; from these they must Depart: not from their *sin*, for that will go with them. But the Liberty of committing that part of it which was sweet to them, as Gluttony, Drunkenness, Whoredom, Idleness, and all Voluptuousness, from these they must *Depart*. But this is consequential; It is Christ and the possibility of salvation, that they are Sentenced to *Depart* from.

But *whither* must they *Depart?* 1. Into fire. 2. Into *that* fire which was prepared for the Devil and his Angels. 3. Into everlasting fire.

1. Not into a *Purifying*, but a *Tormenting* fire. Whether Elementary or not; whether properly or Metaphorically called *fire*, let us not vainly trouble our selves to enquire. It is enough to know, that as fire is one of the most grievous Tormentors of the flesh, so grievous will be those infernal Torments to the whole man, soul and body; such as is most fitly represented to us under the notion of *fire*, and of *burning*. It is easie for a secure unbelieving soul to read and hear of it; but woe, and ten thousand woes to them that must endure it! In this life they had their good things, when it went harder as to the flesh with better men; but now they are tormented, when the godly are comforted, as *Luke* 16. 25.

2. But

2. But why is it called *a fire prepared for the Devil and his Angels?* 2. What is this Devil that hath Angels? 2. Who are his Angels? 3. When was it prepared for them? 4. Was it not also prepared for wicked men? To these in order.

1. It seems by many passages in Scripture, that there is an Order among Spirits, both Good and Bad; and that there is one Devil that is the Prince over the rest.

2. It seems therefore that its the rest of the evil spirits, that are called *his Angels.* And some think that the wicked who served him in this life, shall be numbred with his Angels in the life to come. Indeed the Apostle calls him *The God of this world,* 2 *Cor.* 4.4. as is ordinarily Judged by Expositors; and *the Prince of the power of the Ayr, the Spirit that now worketh in the children of Disobedience. Eph.* 2. 2. And he calleth false seducing Teachers *the Ministers of Satan.* 2 *Cor.* 11.15. But that wicked men are here meant as part of his Angels, is not clear.

3. If it be the preparatiion of Gods purpose that is here meant, then it was from Eternity: but if it be any Commination of God as Ruler of the Angels, then was this fire prepared for them Conditionally, from the beginning of that Commination, and was *Due* to them at their fall.

4. It

4. It seems that the Reason why here is no mention of preparing Hell-fire for the wicked, but only for the Devils, is not because indeed it *was not* prepared also for the wicked; but to note that it is the Torment which was *first* prepared for, or assigned to the Devils, thereby shewing the greatness of the misery of the wicked, that the Devil and his Angels must be their Companions. Though some think, as is said before, that the reason why wicked men are not mentioned here, is, because they are part of the Angels of the Devil, and so included. And some think it is purposely to manifest Gods General Love to mankind, that prepared not Hell *for them*, but they cast themselves into the Hell prepared for the Devils. But the first seems to be the true sense.

And how apparently Righteous are the Judgements of the Lord! that those men who would here entertain the Devil into their hearts and daily familiarity, should be then entertained by him into *his* place of Torments, and there remain for ever in his society! Though few entertained him into visible familiarity with their bodies as Witches do, who so make him their *Familiar*; yet all wicked men do entertain him in a more full & constant familiarity with their souls then these witches do with their bodies; how *familiar* is he in their thoughts, to fill them

them with vanity, luſt, or revenge! How *familiar* is he in their hearts to fill them with covetouſneſs, malice, pride, or the like evils? and to baniſh all thoughts of returning to God, and to quench every motion that tendeth to their recovery? How *familiar* is he with them, even when they ſeem to be worſhipping God in the publike Aſſemblies, ſtealing the word out of their hearts, filling them with vain and wandring thoughts, blinding their minds that they cannot underſtand the plaineſt words that we are able to ſpeak to them, and filling them with a proud rebellion againſt the Direction of their Teachers, and an obſtinate refuſal to be ruled by them, be the matter never ſo neceſſary to their own ſalvation? How *familiar* are theſe evil Spirits in their houſes, filling them with ignorance, worldineſs, and ungodlineſs, and turning out Gods ſervice, ſo that they do not pray together once in a day, or perhaps at all? How *familiarly* doth Satan uſe their tongues, in curſing, ſwearing, lying, ribaldry, backbiting, or ſlandring? & is it not juſt with God to make theſe fiends their *familiars* in Torment, with whom they entertained ſuch *familiarity* in ſin? As Chriſt with all the bleſſed Angels and Saints will make but one Kingdom or family, & ſhall live altogether in perpetual Delights; ſo the Devil and all his Helliſh Angels and wicked

men

men ſhall make but one houſe-hold; and ſhall live altogether in perpetual miſery. O poor ſinners! you are not troubled now at his preſence and power in your hearts; but will you not then be troubled at his preſence and tormenting power? As long as you do not *ſee* him, let him do what he will with you, it grieves you little or nothing at all; but what will you ſay when you *muſt ſee* him, and abide with him for ever? Oh Sirs, his name is *eaſily* heard, but his company will be terrible to the ſtouteſt heart alive. He ſheweth you a ſmiling face when he tempteth you, but he hath a grimmer face to ſhew you, when temptations have conquered you, and torments muſt ſucceed! As thoſe that write of Witches, ſay, he appeareth at firſt to them in ſome comely tempting ſhape, till he have them faſt tyed to him; and then he beats them, and affrights them, and ſeldom appears to them but in ſome ugly hew. Believe it, poor ſinners, you do not hear or ſee the worſt of him, when you are merry about your ſinful Pleaſures, and Rejoycing in your Hopes of the Commodities or Preferments of the world: he hath another kind of Voice which you muſt hear, and another face to ſhew you, that will make you know a little better, whom you had to do with! You would be afraid now to meet him in the dark: what

what will you be to live with him in everlaſting darkneſs? Then you will know who it was that you entertained and obeyed, and plaid with in your ſins.

3. And as the Text tells us, that it is *a fire prepared for the Devil and his Angels*: So it telleth us, that it is *An everlaſting fire*. It had a beginning, but it ſhall have no end. If theſe wretches would have choſen the ſervice of God, they would have met with no difficulty or trouble, but what would have had a ſpeedy end. Poverty and Iujuries would have had an end: ſcorns and abuſes would have had an end: faſting, humiliation, ſorrow for ſin, watching, and fighting againſt our ſpiritual enemies, would all have had an end. But to avoid theſe, they choſe that eaſe, that pleaſure, which hath brought them to that torment which *never* will have end. I have ſaid ſo much of theſe things already in my Book called the *Saints Reſt*, that I will now ſay but this much. It is one of the wonders of the world, how men that do believe, or think they do believe this word of Chriſt to be true, that *the wicked ſhall go into Everlaſting fire*, can yet venture on ſin ſo boldly, and live in it ſo fearleſly, or ſleep quietly till they are out of this unſpeakable Danger! Only the Commonneſs of it, and the known wickedneſs of mans heart, doth make this leſs wonderful

And

And were there nothing elſe to convince us that ſinners are Mad and Dead as to ſpiritual things, this were enough; That ever the greateſt pleaſures or profits of the world, or the moſt enticing baits that the Devil can offer them, ſhould once prevail with them to forget theſe endleſs things, and draw them to reject an Everlaſting Glory, and caſt themſelves deſperately into *Everlaſting fire*; Yea and all this under daily warnings and inſtructions; and when its told them before hand by the God of Truth himſelf! For the Lords ſake, Sirs, and for your ſouls ſakes, if you care not what Miniſters ſay, or what ſuch as I ſay, yet will you ſoberly read now and then this 25. Chapter of *Matthew*, and Regard what is told you by him that muſt be your Judge! and now and then bethink your ſelves ſoberly, whether theſe are matters for wiſe men to make light of? and what it is to be *Everlaſtingly in Heaven or in Hell fire.*

2. We have ſeen what is the Penalty contained in the ſentence againſt the ungodly; The next thing that the Text directs us to, is the Cauſe or Reaſon of the Sentence, verſ. 42. *For I was hungry, and ye gave me no meat*, &c. The Reaſon is not given expreſly either for their ſin againſt the Law of works, that is, Becauſe they were ſinners, and not perfectly *Innocent*; Nor yet from

from their unbelief which is the great sin against the Law of Grace: But it is given from their not expressing their Faith and Love to Christ in works of mercy and self-denyal. And why is this so?

1. We must not suppose that these words of Christ do express the *whole* Judicial process in every point; but the chief parts. It is supposed that all men are convicted of being sinners against the perfect Law of the Creator, and that they are guilty of Death for that sin: and that there is no way but by Christ to obtain deliverance. But because all this must be acknowledged by the righteous themselves, as well as by the wicked, therefore Christ doth not mention this, but that only which is the turning point or cause in the Judgement. For it is not all sinners that shall be finally Condemned, but all Impenitent, Unbelieving sinners, who have Rebelled finally against their Redeemer.

2. And the reason why Faith it self is not expressed, is. 1. Because it is clearly implyed, and so is love to Christ as Redeemer: in that they should have Relieved *Christ* himself in his members: that is, as its expressed, *Matth.* 10.42. they should have received a Prophet in the name of a Prophet; and a Disciple in the name of a Disciple; All should be done for Christs sake; which could not be, unless they

they Believed in him, and Loved him. 2. Alſo becauſe that the bare Act of Believing is not all that Chriſt requireth to a mans final Juſtification and Salvation; But holy ſelf-denying Obedience muſt be added. And therefore this is given as the Reaſon of their Condemnation that they did not ſo obey.

We muſt obſerve alſo, that Chriſt here putteth the ſpecial for the general; that is, one way of ſelf-denying Obedience, and expreſſion of Love, inſtead of ſuch Obedience in general! For all men have not ability to relieve thoſe in miſery, being perhaps ſome of them poor themſelves. But all have that Love and ſelf-denyal, which will ſome way expreſs it ſelf. And all have hearts and a Diſpoſition to do thus, if they had ability; without ſuch a Diſpoſition, none can be ſaved.

It is the fond conceit of ſome, that if they have any love to the godly, or wiſh them well, it is enough to prove them happy. But Chriſt Chriſt here purpoſely let us know that whoever doth not Love him at ſo high a rate, as that he can part with his ſubſtance or any thing in the world, to thoſe uſes which he ſhall require them, even to relieve his ſervants in want and ſufferings for the maſters ſake, that man is none of Chriſts Diſciple, nor will be owned by him at the laſt.

XI. THE

XI. THE next point that we come to, is to shew you the *Properties* of this Sentence at judgement.

When man had broken the Law of his Creator at the first, he was lyable to the Sentence of Death, and God presently sate in judgement on him, and sentenced him to some part of the Punishment which he had deserved, but upon the interposition of the Son, he before the rest, resolved on a way that might tend to his Recovery; and Death is due yet to every sinner for every sin which he commits, till a pardon do acquit him. But this Sentence which will pass on sinners at the last judgement, doth much differ from that which was passed on the first sin, or which is Due according to the Law of works alone; for,

1. As to the Penalty, called the pain of Loss, the first judgement did deprive man of the favour of his Creator, but the second will deprive him of the favour both of the Creator and Redeemer; the first judgement deprived him of the Benefits of Innocency; the second deprives him of the Benefits of Redemption; the loss of his hopes and possibility of a pardon; of the Spirit, of Justification and Adoption, and of the bene-

fits which Conditionally were promised and offered him? these are the Punishments of the last Judgement, which the Law of works did never threaten to the first man, or to any, as it stood alone.

Also the loss of glory as recovered, is the proper penalty of the violated Law of Grace: which is more then the first loss. As if a man should lose his purse the second time, when another hath once found it for him; or rather as if a Traytor Redeemed by another, and having his life and honours offered him, if he will thankfully accept it and come in, should by his refusal and obstinacy, lose this recovered life, which is offered him; which is an addition to his former penalty.

Besides that the Higher degree of Glory will be lost, which Christ would bestow on him, more than was lost at first. The very work of the Saints in heaven, will be to Praise and Glorifie him that Redeemed them; and the Father in him; which would not have been the work of man, if he had been innocent.

2. As to the pain of sence, the last Judgement by the Redeemer will Sentence them to a far sorer punishment then would have befaln them, if no Saviour had been offered them; *Heb.* 10. 29. The conscience of *Adam* if he had not been Redeemed, would never have tormented him for Rejecting a Redeemer, nor for refusing

on

or abuſing his gracious offers, and his mercies; nor for the forfeiting of a Recovered Happineſs; nor for refuſing the eaſie terms of the Goſpel, which would have given him Chriſt and Salvation for the Accepting; nor for neglecting any means that tended to recovery: no nor for refuſing Repentance unto Life, nor for diſobeying a Redeemer that bought him by his blood. As all theſe are the penalties of the Redeemers Law and judgement, ſo is it a ſorer penalty then Conſcience would have inflicted meerly for not being perfectly innocent: and they will be far ſoarer gripings and gnawings of the never-dying worm for the abuſe of theſe Talents, than if we had never been truſted with any after our firſt forfeiture. Yea and God himſelf will accordingly proportion his puniſhments. So that yon ſee that privatively and poſitively, or as to their Loſs and their Feeling, the Redeemer will paſs on them a heavier doom then the Creator did, or would have done according to the firſt Law to perfect man.

3. Another Property of the judgement of Chriſt, is, that *It will be final, Peremptory, and Excluding all further hopes or poſſibilities of a Redemy.* So was not the firſt Judgement of the Creator upon faln man. Though the Law of pure Nature knew no Remedy, nor gave man any hope of a Redeemer; yet did it not

exclude a Remedy, nor put in any bar againſt one; but God was free to Recover his Creature if he pleaſed. But in the Law of Grace he hath reſolved, that there ſhall be no more ſacrifice for ſin, but a fearful looking for of Judgement and fire which ſhall devour the adverſary *Heb.* 10. 26, 27. and that the fire ſhall be Everlaſting, the worm ſhall not dye, and the fire ſhall not be quenched, *Mat.* 25. *ult.* *Mat.* 13. 42, 50. *John* 5. 27. *Mat.* 5. 26. *Mat.* 3. 12. and *Luke* 3. 17. *Mark* 9. 43, 44, 45, 46, 48. He that now breaketh that pure Law that requireth perfect innocency (as we have all done) may fly to the Promiſe of Grace in Chriſt, and Appeal to the Law of Liberty, or deliverance, to be Judged by that. But he that falls under the penalty of that Law which ſhould have ſaved him, as all final Unbelievers and Impenitent Ungodly perſons do, hath no other to Appeal to. Chriſt would have been a Sanctuary and Refuge to thee from the Law of works, hadſt thou but Come in to him: But who ſhall be a Refuge to thee from the wrath of Chriſt? The Goſpel would have freed thee from the Curſe of the Law of works, if thou hadſt but believed and obeyed it: But what ſhall free thee from the Condemnation of the Goſpel? Had there no Accuſation lain againſt thee, but that thou waſt in general a ſinner, that is, that thou

waſt

waſt not perfectly Innocent, Chriſt would have anſwered that charge by his blood. But ſeeing thou art alſo guilty of thoſe ſpecial ſins which he never ſhed his blood for, who ſhall deliver thee from that Accuſation? When Chriſt gave himſelf a ranſom for ſinners, it was with this reſolution both in the Father and himſelf, that none ſhould ever be Pardoned, Juſtified or Saved by that ranſom, that did not in the time of this life, ſincerely return to God by Faith in the Redeemer, and live in ſincere obedience to him, and perſevering herein. So that he plainly *excepted* final Infidelity, Impenitency and Rebellion from pardon: He never dyed for the final non-performance of the conditions of the New covenant. So that his judgement for theſe will be peremptory and remedileſs. If you ſay, Why cannot God find out a remedy for this ſin, as well as he did for the firſt? I ſay, God cannot lye, *Tit.* 1. 2. He muſt be True and Faithful, as neceſſarily as he muſt be God, becauſe of the Abſolute perfection of his nature; and he hath ſaid and reſolved, that there ſhall be no more remedy.

Many other Properties of Gods judgement general there are, as that Righteouſneſs, Impartiality, Inflexibility, and the like, which becauſe I would not make my Diſcourſe too long, I wil paſs over, contenting my ſelf with the

mention of these which are Proper to the Judgment of the Redeemer according to his own Laws in special.

XII. THE twelfth and last thing which I promised to unfold, is *The Execution of this Judgement*. Here I should shew you both the certainty of the Execution, and by whom it will be, and how: but having done all this already in the third Part of the foresaid *Book of Rest*, I shall now only give this brief touch of it.

No sooner is the dreadful Sentence past, *Go ye cursed into everlasting fire*, but away they must be gone: There is no delay: much less any Reprieve to be expected; and yet much less is there any hope of an Escape. If the Judge once say, *Take him Jaylor:* and if Christ say, *Take him Devils, you that Ruled and Deceived him, now Torment him*, all the world cannot rescue one such soul. It will be in vain to look about for help. Alas there is none but Christ can help you; and he will not, because you refused his help: Nay, we may say, *He cannot*; not for want of Power; but because he is True and Just, and therefore will make good that word which you believed not. It is in vain then to cry to hils to fall on you, and the mountains

tains to cover you from the presence of him that sitteth on the Throne. It will be then in vain now to Repent, and wish you had not sleighted your salvation, nor sold it for a little pleasure to your flesh. It will be then in vain to cry *Lord, Lord, open to us; O spare us; O pitty us; O do not cast us into these hideous flames! Do not turn us among Devils! do not Torment thy Redeemed ones in this fire!* All this will be then too late.

Poor sinner, who ever thou art that readest or heareſt these lines, I beseech thee in compassion to thy soul, Consider, How fearful the case of that man will be, that is newly doomed to the *Everlasting fire*, and is haled to the Execution without Remedy! And what mad men are those that now do no more to prevent such a misery, when they might do it on such easie termes, and now have so fair an opportunity in their hands?

The time was when Repentance might have done thee good; but *Then* all thy Repentings be in vain. *Now* while the day of thy Visitation lasteth, hadst thou but a heart to pray and cry for mercy, in faith and fervency through Christ thou mightest be heard. But then Praying and Crying will do no good, shouldst thou roar out in the extremity of thy horror and amazement, and beseech the Lord Jesus but to for-

give thee one ſin, or to ſend thee on earth once more, and to try thee once again in the fleſh; whether thou wouldſt not love him, and lead an holy life, it would be all in vain. Shouldſt thou beſeech him by all the mercifulneſs of his nature, by all his ſufferings and bloody death, by all the merciful promiſes of his Goſpel, it would be all in vain. Nay, ſhouldſt thou beg but one daies reprieval, or to ſtay one hour before thou were caſt into thoſe flames, it would not be heard; it would do thee no good. How earneſtly did a deceaſed Gentleman, *Luke* 16. 24. beg of *Abraham* for one drop of water from the tip of *Lazarus's* finger to cool his tongue, becauſe he was tormented in the flame? And what the better was he? He was ſent to Remember that he had his Good things in this life; and that *Remembrance* would torment him more. And do not wonder or think much at this, that Chriſt will not then be intreated by the ungodly. You ſhall then have a *Remember* too from Chriſt or Conſcience. He may ſoon ſtop thy mouth, and leave thee ſpeechleſs, and ſay, *Remember, man, that I did one day ſend thee a Meſſage of peace, and thou wouldſt not hear it. I once did ſtoop to Beſeech thee to return and thou wouldſt not hear, I beſought thee by the tender mercies of God; I beſought thee by all the Love that I had ſhewed theſe; by my holy Life; by my curſed*

ſed Death: by the Riches of my Grace: by the offers of my Glory: and I could not get thee to forſake the world, to deny the fleſh, to leave one beloved ſin for all this! I beſought thee over and over again! ſent many a Miniſter to thee in my name: I waited on thee many a day, and year, and all would not do: thou wouldſt not Conſider, Return and Live: And now it is too late: my ſentence is paſt, and cannot be recalled: Away from me thou worker of iniquity, Mat.7.22,23.

Ah Sirs, what a caſe then is the poor deſperate ſinner left in! How can I write this, or how can you that read or hear it, without trembling once think of the Condition that ſuch forlorn wretches will be in! When they look above them, and ſee the God that hath forſaken them, becauſe they forſook him firſt; when they look about them, and ſee the Saints on one hand whom they deſpiſed, now ſentenced unto Glory: and the wicked on the other hand, whom they accompanied and imitated, now Judged with them to everlaſting miſery: when they look below them, and ſee the flames that they muſt abide in, even for ever more: & when the Devils begin to hale them to the Execution: Oh poor ſouls! Now what would they give for a Chriſt, for a promiſe, for a time of Repentance, for a Sermon of mercy, which once they ſlept under, or made no account of! How is the caſe

caſe altered now with them! who would think that theſe are the ſame men, that made light of all this on earth, that ſo ſtoutly ſcorned the reproofs of the word, that would be worldly, and fleſhly, and drunk, and proud, let Preachers ſay what they would; and perhaps hated thoſe that did give them warning. Now they are of another mind; but all too late. Oh were there any place for Reſiſtance, how would they draw back, and lay hold of any thing, before they would be draged away into thoſe flames! But there is no reſiſting; Satans Temptations might have been reſiſted, but his Executions cannot; Gods Judgments might have been prevented by Faith and Prayer, Repentance and a holy life: but they cannot be reſiſted when they are not prevented. Glad would the miſerable ſinner be, if he might but turn to *nothing*, and ceaſe to *be*; or that he might be any thing rather than a reaſonable creature: but theſe wiſhes are all in vain. *There is one Time, and one Way of a ſinners Deliverance; if he fail in that one, he periſheth for ever*: all the world cannot help him after that, 2 *Cor.* 6. 2. *I have heard thee in a time accepted: and in the day of ſalvation have I ſuccoured thee: Behold now is the Accepted time: behold now is the day of ſalvation.* Now he ſaith, *Rev.* 3. 20. *Behold, I ſtand at the door and knock; If any man hear my voice and*

and open the door, I will come to him and will ſup with him, and he with me. But for the time to come hereafter, hear what he ſaith, *Prov.* 1. 24, 25, 26. *Becauſe I have called and ye Refuſed, I have ſtretched out my hand, and no man regarded; But ye have ſet at naught all my counſels, and would none of my Reproof: I alſo will laugh at your Calamity; I will mock when your fear cometh: when your fear cometh as Deſolation, and your deſtruction cometh as a whirlewind: when diſtreſs and anguiſh cometh upon you: then ſhall they call upon me, but I will not Anſwer; they ſhall ſeek me early, but they ſhall not find me, for that they hated knowledge, and did not chooſe the fear of the Lord; They would none of my counſels: they deſpiſed all my Reproofs; therefore ſhall they eat of the fruit of their own way, and be filled with their own devices; for the Turning away of the ſimple ſhall ſlay them, and the proſperity of fools ſhall deſtroy them; But whoſo hearkneth to me, ſhall dwel ſafely, and ſhall be quiet from fear of evil.* I have recited all theſe words that you may ſee and conſider, whether I have ſpoke any other thing than God himſelf hath plainly told you of.

Having ſaid this much of the *Certainty* of the Execution, I ſhould next have ſpoke ſomewhat of the manner and the Inſtruments, and have ſhewed how God will be for ever the

Principal

Principal Cauſe, and Satan and their own Conſciences the Inſtruments, in part: and in what manner Conſcience will do its part, and how impoſſible it will be to quiet or reſiſt it. But having ſpoke ſo much of all this already elſewhere, as is ſaid before, I will forbear here to repeat it, leaving the Reader that deſireth it there to peruſe it.

The Uſes.

Uſe. 1. BEloved hearers, it was not to fill your fancies with news that God ſent me hither this day: nor to tell you of matters that nothing concern you: nor by ſome terrible words to bring you to an hours amazement and no more: But it is to tell you of things that your eyes ſhall ſee, and to foretell you of your danger while it may be prevented, that your precious ſouls may be ſaved at the laſt, and you may ſtand before God with comfort at that day: But becauſe this will not be every mans caſe, no nor the caſe of moſt, I muſt in the name of Chriſt deſire you to make this day an enquiry into your own ſouls, and as in the preſence of God let your hearts make anſwer to theſe few Queſtions which I ſhall propound and debate with you.

Qu. 1.

Qu. 1. *DO you ſoundly Believe this Doctrine which I have preached to you?* What ſay you Sirs? do you verily *Believe* it as a moſt certain Truth, that you and I, and all the world muſt ſtand at Gods barr and be Judged, to everlaſting Joy or Torment? I hope you do all *in ſome ſort* Believe this: but blame me not if I be jealous whether you *ſoundly* believe it, while we ſee in the world ſo little of the effect of ſuch a Belief. I confeſs I am forced to think that there is more infidelity then faith among us, when I ſee more ungodlineſs then godlineſs among us: And I can hardly believe *that* man that will ſay or ſwear that he believeth theſe things, and yet liveth as carelefly and carnally as an Infidel. I know that no man can love to be damned; yea I know that every man that hath a reaſonable ſoul, hath naturally ſome love to himſelf, and a fear of a danger which he verily apprehendeth; he therefore that liveth without all fear, I muſt think liveth without all apprehenſion of his danger. Cuſtom hath taught men to hold theſe things as the Opinion of the Country; but if men ſoundly believed them, ſurely we ſhould ſee ſtranger effects of ſuch a faith, then in the moſt

moſt we do ſee. Doth the ſleepy ſoul that liveth in ſecurity, and followeth this world as eagerly as if he had no greater matters to mind; that never once trembled at the thoughts of this great day, nor once asked his own ſoul in good ſadneſs, *My ſoul, How doſt thou think then to eſcape?* I ſay, doth this man believe that he is going to this Judgement? Well Sirs, whether you believe it or not, you will find it true; and believe it you muſt before you can be ſafe. For if you do not Believe it, you will never make ready. Let me therefore perſwade you in the fear of God to conſider, that it is a matter of undoubted Truth.

1. Conſider that it is the expreſs word of the God of Truth; revealed in Scripture as plainly as you can deſire. So that you cannot be unbelieving without denying Gods word, or giving him the lye, *Mat.* 13. 38, 39, 40, 41, 42, 43, 49, 50. *Mat.* 25. throughout, *Rom.* 2. 5. 6, 7, 8, 9, 10, 16. and 1. 32. *John* 5. 28, 29. *The hour is coming in which all that are in the graves ſhall hear his voice and ſhall come forth; they that have done good, unto the reſurrection of life, and they that have done evil unto the Reſurrection of damnation, Heb* 9. 27. *It is appointed to all men once to dye, and after this, the Judgement. Rom.* 14 9, 12. *So then every one of us ſhall give Account of himſelf to God, Rev.* 20. 12. *And I*

ſaw

ſaw the dead ſmal and great ſtand before God: and the Books were opened: and another book was opened, which is the Book of life; and the dead were Judged out of thoſe things which were written in the books according to their works. Mat. 12. 36. 37. But I ſay unto you that every idle word that men ſhall ſpeak, they ſhall give account thereof at the day of Judgement: For by thy words thou ſhalt be Juſtified, and by thy words thou ſhalt be condemned. Many more moſt expreſs Texts of Scripture do put the Truth of this Judgement out of all queſtion to all that believe the Scripture, and will underſtand it. There is no place left for a Controverſie in the point: It is made as ſure to us as the Word of the living God can make it: And he that will queſtion that, what will he Believe? What ſay you Sirs! Dare you doubt of this which the God of Heaven hath ſo poſitively affirmed? I hope you dare not.

2. Conſider, it is a maſter part of your faith, if you are Chriſtians, and a fundamental Article of your Creed, that Chriſt ſhall come again to Judge the quick and the dead. So that you muſt Believe it, or renounce your Chriſtianity, and then you renounce Chriſt and all the hopes of mercy that you have in him. Its impoſſible that you ſhould ſoundly Believe in Chriſt, and not belive his Judgement and Life Everlaſting: becauſe as he came to bring

Life

Life and Immortality to light in the Gospel, 2 *Tim.* 1. 10. so it was the end of his Incarnation, Death and Resurrection, to bring you thither: and its part of his honour and office which he purchased with his blood, to be the Lord and Judge of all the world, *Rom.* 14. 9. *Joh.* 5. 22. If therefore you believe not heartily this Judgement, deal plainly and openly, and say you are Infidels, and cast away the hypocritical vizor of Christianity, and let us know you, and take you as you are.

3. Consider that it is a Truth that is known by the very light of nature, that there shall be a happiness for the Righteous, and a misery for the wicked after this life: which is evident,

1. In that we have undenyable natural reason for it. 1. God is the Righteous governor of the world, and therefore must make a difference among his Subjects, according to the nature of their waies: which we see is not done here, where the wicked prosper, and the good are afflicted; therefore it must be hereafter.

2. We see there is a necessity that God should make promises and threatnings of everlasting happiness or misery, for the right governing of the world: for we certainly perceive that no lower things will keep men from destroying all humane society, and living worse

then

then bruit beasts; and if there be a necessity of making such threats and promises, then there is certainly a necessity of fulfilling them. For God needeth no lye or means of deceiving, to rule the world.

2. And as we see it by Reason, so by certain experience, that this is descernable by the light of nature; for all the world, or almost all do believe it. Even those nations where the Gospel never came, and have nothing but what they have by nature, even the most barbarous *Indians* acknowledge some life after this, and a difference of men according as they are here: therefore you must believe thus much, or renounce your common reason and humanity, as well as your Christianity. Let me therefore perswade you all in the fear of God to confirm your souls in the belief of this, as if you had heard Christ or an Angel from Heaven say to you, *Oh man, thou art hasting to Judgement.*

Qu. 2. MY next Question is, *Whether you do ever soberly consider of this this great day?* Sirs, do you use when you are alone to think with your selves, how certain & how dreadful it will be? how fast it is coming on? and what you shall do? and what answer you mean to make at that day? are your minds

taken up with theſe conſiderations? Tell me, is it ſo, or not?

Alas Sirs! Is this a matter to be forgotten? Is not that man even worſe then mad, that is going to Gods judgement and never thinks of it? when if they were to be tryed for their lives at the next Aſſiize, they would think of it, and think again, and caſt 100 times which way to eſcape. Methinks you ſhould rather forget to go to bed at night, or to eat your meat, or do your work, then forget ſo great a matter as this.

Truly, I have often in my ſerious thoughts been ready to wonder that men can think of almoſt any thing elſe, when they have ſo great a a thing to think of. What, forget that which you muſt remember for ever! forget that which ſhould force remembrance, yea and doth force it with ſome, whether they will or not! A poor deſparing ſoul cannot forget it: He thinks which way ever he goes he is ready to be judged. Oh therefore Beloved, Fix theſe thoughts as deep in your hearts as thoughts can go. Oh be like that holy man, that thought which way ever he went, he heard the Trumpet ſound, and the voice of the Angel calling to the world, *Ariſe ye dead, and come to Judgement.* You have warning of it from God and man, to cauſe you to remember it; do not then forget it. It will be a cold excuſe

another

another day, *Lord, I forgate this day, or else I might have been ready*: you dare not sure trust to such excuses.

Qu. 3. MY next question to you, is, *How are you affected with the Consideration of this day*? Barely to think of it will not serve: to think of such a day as this with a dull and sensless heart, is a sign of fearful stupidity. Did the knees of King *Belshazzar* knock together with trembling, when he say the hand-writing on the wall? *Dan.* 5. 6. How then should thy heart be affected that seeth the hand-writing of God as a summons to his bar?

When I began to preach of these things long ago, I confess the matters seemed to me so terrible, that I was afraid that people would have run out of their wits with fear; but a little experience shewed me, that many are like a dog that is bred up in a forge or furnace, that being used to it, can sleep though the hammers are beating, and the fire and hot iron flaming about him, when another that had never seen it, would be amazed at the sight. When men have heard us 7 years together; yea 20 years, to talk of a day of Judgement, and they *see* it not, nor *feel* any hurt, they think it is but talk, and begin to make nothing of it. This is their thanks to

God for his patience: Becauſe his Sentence is not executed ſpeedily, therefore their hearts are ſet in them to do evil, *Eccleſ.* 8. 11. As if God were ſlack of his promiſe, as ſome men account ſlackneſs, 2 *Pet.* 3. 9. when one day with him is as a 1000. years, and a 1000. years as one day. What if we tell you 20 years together that you muſt dye, will you not believe us, becauſe you have lived ſo long and ſeen no death comming?

Three or four things there be that ſhould bring any matter to the heart. 1. If it be a matter of exceeding weight. 2. If it concern not others only, but our ſelves. 3. If it be certain. 4. If neer.

All theſe things are here to be found, and therefore how ſhould your hearts be moved at the Conſideration of this great day!

1. What matter can be mentioned with the Tongue of man of greater moment? For the poor creature to ſtand before his Maker and Redeemer, to be judged to everlaſting Joy or Torment? Alas! all the matters of this world are playes, and toyes, and dreams to this; Matters of profit or diſprofit are nothing to it, Matters of credit or diſcredit are unworthy to be named with it; Matters of temporal life or death are nothing to it. We ſee the poor bruit beaſts go every day to the ſlaughter, and

we

we make no great matter of it, though their life be as dear to them as ours to us. To be Judged to an *Everlaſting* death or torment, this is the great danger that one would think ſhould ſhake the ſtouteſt heart to conſider it, and awake the dulleſt ſinner to prevent it.

2. Its a matter that concerneth every one *of your ſelves*, and every man or woman that ever lived upon the earth, or ever ſhall do; I am not ſpeaking to you of the affairs of ſome far Country that are nothing to you but only to marvail at; which you never ſaw, nor ever ſhall do; no; It is thy own ſelf man or woman that heareſt me this day that ſhalt as ſurely appear before the Judgement-ſeat of Chriſt, as the Lord liveth, and as he is true and faithful; and that is as ſure as thou liveſt on this earth, or as the heaven is over thee. That man that heareth all this with the moſt careleſs blockiſh heart, ſhall be awakened and ſtand with the reſt at that day; that man that never thought of it, but ſpent his time in worldly matters, ſhall leave all and there appear; that man that will not believe theſe things to be true, but make a jeſt of them, ſhall ſee and feel what he would not Believe, and *he* alſo ſhall be there; the *godly* that waited in hope for that day, as the day of their full Deliverance and Coronation, they ſhall be there; Thoſe that have lain in the duſt

theſe 5000. years ſhall riſe again, and all ſtand there. Hearer, whoever thou art, believe it, thou maieſt better think to live without meat, to ſee without light, to eſcape death, and abide for ever on earth, then to keep away from that Appearance. Willing or unwilling, thou *ſhalt* be there. And ſhould not a matter then that ſo concerneth *thy ſelf*, go neer to thy heart, and awake thee from thy ſecurity?

3. That it is a matter of unqueſtionable certainty, I have partly ſhewed you already, and more would do if I were preaching to known Infidels. If the careleſs world had any juſt reaſon to think it were uncertain, their careleſneſs were more excuſable. Methinks a man ſhould be affected with that which he is certain ſhall come to paſs, in a manner as if it were now in doing. 1 *Theſ.* 5.2. *Ye* perfectly *know that the day of the Lord ſo cometh*, &c. ſaith the Apoſtle.

4. This day is not only *certain*, but it is *neer*; and therefore ſhould affect you the more. I confeſs, if it were never ſo far off, yet ſeeing it will come at laſt, it ſhould be carefully regarded: But when the Judge is at the door, *James* 5.9. and we are almoſt at the bar, and it is ſo ſhort a time to this Aſſize, what ſoul that is not dead will be ſecure?

Alas, Sirs! what is a little time when it is gone? how quickly ſhall you and I be all in another

another world, and our ſouls receive their particular Judgement, and ſo wait till the body be raiſed and judged to the ſame Condition? It is not a 100. years in all likely hood, till every ſoul of us ſhall be in heaven or hell: and its like, not half or a quarter of that time, but it will be ſo with the greater part of us: and what is a year or two or a 100. how ſpeedily is it come? how many a ſoul that is now in heaven or hell, within a 100 years dwelt in the places that you now dwell in, and ſate in the ſeats you now ſit in? And now their time is paſt, what is it? Alas; how quickly will it be ſo with us! You know not when you go to bed, but you may be judged by the next morning: or when you riſe, but you may be judged before night: but certainly you know that ſhortly it will be; and ſhould not this then be laid to heart? Yea the General judgement will not be long: For certainly we live in the end of the world.

Qu. 4. MY next Queſtion is, *Whether are you ready for this dreadful Judgment when it comes, or not?* Seeing it is *your ſelves* that muſt be tryed, I think it concerns you to ſee that you be prepared. How often hath Chriſt warned us in the Goſpel, that we be *alwaies ready*, becauſe we know not the day or hour of his coming? *Matth.* 24. 44, 42. and 25. 13. 1 *Theſ.* 5. 6. and told us how ſad a time it will be to thoſe that are unready? *Mat.* 25. 11, 12. Did men but well know what a meeting and greeting there will be between Chriſt and an unready ſoul, it would ſure ſtart'e them, and make them look about them. What ſay you Beloved Hearers, are you *ready* for judgement, or are you not? Methinks a man that knoweth he ſhall be judged, ſhould ask himſelf the queſtion every day of his life; Am I ready to give up my Account to God? Do not you uſe to ask this of your own hearts? unleſs you be careleſs whether you be ſaved or damned, me thinks you ſhould, and ask it *ſeriouſly*.

Qu. But who be they that are ready? how ſhall I know whether I be ready or not?

Anſw. There is a twofold readineſs. 1. When you

you are in a *ſafe* caſe. 2. When you are in a *comfortable* caſe, in regard of that day. The latter is very *deſirable*, but the firſt is of *abſolute neceſſity*: this therefore is it that you muſt principally enquire after.

In General, all thoſe, and only thoſe are ready for Judgement, who ſhall be juſtified and ſaved, and not condemned when Judgement comes; They that have a good cauſe in a Goſpel ſenſe. It may be known before-hand who theſe are; for Chriſt Judgeth, as I told you, by his Law. And therefore find out whom it is that the Law of grace doth juſtifie or condemn, and you may certainly know whom the Judge will Juſtifie or condemn; for he Judgeth righteouſly.

If you further ask me who theſe are; remember that I told you before that every man that is Perſonally righteous by fulfilling the Conditions of Salvation in the Goſpel, ſhall be ſaved; and he that is found unrighteous, as having not fulfilled them, ſhall periſh at that day,

Qu. *Who are thoſe?*

Anſw. I will tell you them in a few words, leſt you ſhould forget, becauſe it is a matter that your Salvation or Damnation dependeth upon.

1. The ſoul that unfeignedly repenteth of his former ſinful courſe, and turneth from it in heart

heart and life, and loveth the way of godlineſs which he hated, and hateth the way of ſin which he loved, and is become throughly a new Creature, being born again and ſanctified by the Spirit of Chriſt, ſhall be Juſtified: but all others ſhall certainly be condemned.

Good news to repenting converted ſinners: but ſad to Impenitent, and him that knows not what this means.

2. That ſoul that feeling his miſery under ſin, and the power of Satan, and the wrath of God, doth believe what Chriſt hath done and ſuffered for mans reſtauration and Salvation, and thankfully accepteth him as his only Saviour and Lord, on the terms that he is offered in the Goſpel, and to thoſe ends, even to Juſtifie him, and ſanctifie and guide him, and bring him at laſt to everlaſting glory; that ſoul ſhall be Juſtified at Judgement: and he that doth not, ſhall be condemned.

Or in ſhort, in Scripture phraſe, *He that believeth ſhall be ſaved, and he that believeth not ſhall be condemned, Mar.16.16.*

3. The ſoul that hath had ſo much knowledge of the goodneſs of God, and his love to man in Creation, Redemption, and the following mercies, and hath had ſo much conviction of the vanity of all creatures, as thereupon to Love God more then *all* things below, ſo that

he

he hath the chiefeſt room in the heart, and is preferred before all creatures ordinarily in a time of tryal: that ſoul ſhall be Juſtified at Judgement and all others ſhall be condemned.

4. That ſoul that is ſo apprehenſive of the abſolute Soveraignty of God as Creator and Redeemer, and of the Righteouſneſs of his Law, and the Goodneſs of his holy way, as that he is firmly Reſolved to obey him before all others, and doth accordingly give up himſelf to ſtudy his will, of purpoſe that he may obey it, and doth walk in theſe holy wayes, and hath ſo far mortified the fleſh, and ſubdued the world and the Devil, that the Authority and Word of God can do more with him, then any other; and doth ordinarily prevail againſt all the perſwaſion and intereſt of the fleſh, ſo that the main ſcope and bent of the heart and life is ſtill for God; and when he ſinneth, he riſeth again by true Repentance; I ſay that ſoul, and that only, ſhall be Juſtified in Judgement, and be ſaved.

5. That ſoul that hath ſuch Believing thoughts of the life to come, that he taketh the promiſed bleſſedneſs for his portion, and is reſolved to venture all elſe upon it, and in hope of this glory, doth ſet light comparatively by all things in this world and waiteth for it as the end of this life, chooſing any ſuffering that

God

God ſhall call him to, rather then to loſe his hopes of that felicity, and thus perſevereth to the end: I ſay that ſoul, and none but that, ſhall be Juſtified in Judgement, and eſcape Damnation.

In theſe five marks I have told you truly and briefly, who ſhall be Juſtified and ſaved, and who ſhall be condemned at the day of Judgement. And if you would have them all in five words, they are but the Deſcription of theſe five Graces, Repentance, Faith, Love, Obedience, Hope.

But though I have laid theſe cloſe together for your uſe, yet leſt you ſhould think that in ſo weighty a caſe I am too ſhort in the proof of what I ſo determine of, I will tell you in the expreſs words of many Scripture Texts, who ſhall be Juſtified, and who ſhall be condemned.

[*John* 3.3. Except a man be born again, he cannot enter into the Kingdom of God. *Heb.* 12. 14. Without holineſs none ſhall ſee God. *Luke* 13. 3, 5. Except ye repent, ye ſhall all likewiſe periſh. *Acts* 26. 18. I ſend thee to open their eyes and turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an Inheritance among the ſanctified by Faith that is in me. *Joh.* 3. 15, 16, 17.

17, 18, 19. Whoever believeth in him ſhall not periſh, but have everlaſting life: he that believeth on him, is not condemned; he that believeth not is condemned already, becauſe he hath not Believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil, *Joh.* 5. 28, 29. The hour is coming, in which all that are in the graves ſhall hear his voice, and ſhall come forth, they that have done good to the Reſurrection of life, and they that have done evil to the Reſurrection of damnation. *Mat.* 25. 30. Caſt the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of Teeth, *Luk.* 19. 27. But thoſe mine enemies which would not that I ſhould raign over them, bring hither and ſlay them before me, *Mat.* 22. 12, 13. Friend, how cameſt thou in hither, not having on a wedding garment? And he was ſpeechleſs. Then ſaid the King to the ſervants: Bind him hand and foot, and take him away, and caſt him into outer darkneſs, *&c. Mat.* 5. 20. For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of heaven. *Mat.* 7. 21. Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdom

dom of Heaven; but he that doth the will of my Father which is in Heaven. *Heb.*5.6. He is become the Author of eternal ſalvation to all them that obey him. *Rev.* 22.14. Bleſſed are they that do his Commandments that they may have right to the tree of life, and may enter in by the Gate into the City, *Rom.*8.1.13. There is then no condemnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit. For if ye live after the fleſh, ye ſhall dye: but if ye live after the Spirit do mortifie the deeds of the body, ye ſhall live, *Rom.* 8.9. If any man have not the Spirit of Chriſt, he is none of his. *Gal.*5.18. But if ye be Led of the Spirit, ye are not under the Law. *Gal.* 6.7, 8. Be not deceived: God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap: for he that ſoweth to the fleſh, ſhall of the fleſh reap Corruption; but he that ſoweth to the Spirit, ſhall of the Spirit reap life Everlaſting. *Matth.* 6.21. For where your Treaſure is, there will your heart be alſo,] Read *Pſal.*1. and many others Text to this purpoſe, of which ſome are cited in my Directions for Peace of Conſcience; Dir. 11. p.115.116.

And thus I have told you from Gods Word, how you may know whether you are ready for Judgement; which is the

fourth

fourth thing that I would adviſe you to enquire after.

O Sirs, what ſhift do you make to keep your ſouls from Continual Terrours, as long as you remain unready for Judgement? How do you keep the Thoughts of it out of your mind, that they do not break your ſleep, and meet you in your buſineſs, and haunt you every way you go, while Judgement is ſo neer, and you are ſo unready? But I ſhall proceed to my next Queſtion.

Qu. 5. AAnd in the laſt place, to thoſe of you that are not yet Ready, nor in a Condition wherein you may be ſafe at that day; my Queſtion is, *How are you reſolved to prepare for Judgement for the time to come?* Will you do no more than you have done hitherto? Or will you now ſet your ſelves with all your might, to make preparation for ſo great a day? me thinks you ſhould be now paſt all demurs, delays, or further doubtings about ſuch a buſineſs; and by the conſideration of what I have ſaid already, you ſhould be fully Reſolved to loſe no more time, but preſently to awake, and ſet upon the work. Methinks you ſhould all ſay, We will do any thing that the Lord ſhall Direct us to do, rather

rather then we will be unready for this final doom! O that there were but such hearts in you that you were truly *willing* to follow the gracious Guidance of the Lord, and to use but those sweet and reasonable means which he hath prescribed you in his Word, that you may be ready for that day! Alas, it is no hard matter for me to tell you, or my self, what it is that we must do, if we will be happy; and it is no very hard matter to *Do* it so far as we are truly *willing*; but the difficulty is to be *truly* and *throughly willing* to this work. If I shall tell you what you must do for preparation, shall I not lose my labour? Will you resolve and promise in the strength of Grace, that you will faithfully and speedily endeavour to practise it, whoever shall gainsay it? Upon hope of this, I will set you down some brief Directions, which you must follow, if ever you will with comfort look the Lord Jesus in the face at the hour of Death, or in the Day of Judgement.

THE first Direction is this, *See that your ſouls be ſincerely eſtabliſhed in the Belief of this Judgement and everlaſting life*: For if you do not ſoundly believe it, you will not ſeriouſly prepare for it. If you have the Judgement and belief of an Infidel, you cannot have the Heart or the Life of a Chriſtian. Unbelief ſhuts out the moſt of the world from heaven; ſee that it do not ſo by you. If you ſay, You cannot Believe what you would; I anſwer, Feed not your unbelief by wilfulneſs or unreaſonableneſs; uſe Gods means to overcome it, and ſhut not your eyes againſt the light, and then try the iſſue, *Heb.* 3. 12, 13, 15, 16, 17, 18, 19.

THE ſecond Direction. *Labour diligently to have a ſound underſtanding of the nature of the Laws and Judgement of God.* On what terms it is that he dealeth with mankind; and on what terms he will Judge them to Life or Death: and what the Reward and Puniſhment is. For if you know not the Law by which you muſt be Judged, you cannot know how to prepare for the Judgement. Study the Scripture

therefore, and mark who they be that God promiseth to save, and who they be that he threatneth to Condemn. For according to that Word will the Judgement pass.

THE third Direction. *See that you take it as the very business of your Lives, to make ready for that day.* Understand that you have no other business in this world, but what doth necessarily depend on this. What else have you to do, but to provide for everlasting? and to use means to sustain your own bodies and others, of purpose for this work, till it be happily done? Live therefore as men that make this the main scope and care of their lives; and let all things else come in but on the by. Remember every morning when you awake, that you must spend that day in preparation for your Account, and that God doth give it you for that end. When you go to bed, examine your hearts, what you have done that day in preparation for your last Day: And take that time as lost which doth nothing to this end.

THE fourth Direction. *Use frequently to think of the Certainty, neerneſs and dreadfulneſs of that day, to keep Life in your Affections and Endeavours; leſt by Inconſiderateneſs your ſouls grow ſtupid and negligent.* Otherwiſe, becauſe it is out of ſight, the heart will be apt to grow hardened and ſecure. And do not think of it ſleightly, as a common thing, but purpoſely ſet your ſelves to think of it, that it may rouze you up to ſuch Affections and Endeavours as in ſome meaſure are anſwerable to the nature of the thing.

THE fifth Direction. *Labour to have a lively feeling on thy heart, of the evil and weight of that ſin which thou art guilty of, and of the miſery into which it hath brought thee, and would further bring thee if thou be not delivered, and ſo to feel the need of a Deliverer.* This muſt prepare thee to partake of Chriſt now; and if thou partake not of him now, thou canſt not be ſaved by him then. It is theſe ſouls that now make *light*

of their sin and misery, that must then feel them so *heavy*, as to be pressed by them into the infernal flames. And those that now feel little need of a Saviour, they shall then have none to save them, when they feel their need

---

THE sixth Direction. *Understand and Believe the sufficiency of that Ransom and Satisfaction to Justice, which Christ hath made for thy sins and for the world, and how freely and universally it is offered in the Gospel.* The sin is not uncurable or unpardonable, nor thy misery remediless: God hath provided a remedy in his Son Christ, and brought it so neer thy hands, that nothing but thy neglecting or wilful refusing it, can deprive thee of the Benefit. Settle thy soul in this belief.

THE

THE seventh Direction. *Understand and Believe, that for all Christs satisfaction, there is an Absolute necessity of sound Faith and Repentance to be in thy own self, before thou canst be a member of him, or be Pardoned, Adopted, or Justified by his blood.* He dyed not for final Infidelity and Impenitency, as predominant in any soul. As the Law of his Father which occasioned his Suffering, required perfect Obedience, or suffering: So his own Law, which he hath made for the conveyance of his Benefits, doth require yet true Faith and Repentance of men themselves, before they shall be pardoned by him: and sincere Obedience and Perseverance, before they shall be glorified.

THE eighth Direction. *Rest not therefore in an unrenewed, unsanctified state: that is, till this Faith and Repentance be wrought in thy own soul, and thou be truly broken off from thy former sinful course, and from all things in this world; and art Dedicated, Devoted and Resigned unto God.* Seeing this change *must* be made, and these graces *must* be had, or thou must certainly perish: in the fear of God, see that thou give no ease to thy mind till thou art thus changed. Be content with nothing till this be done. Delay not another day. How canst thou live merrily, or sleep quietly in such a Condition, as if thou shouldst dye in it, thou shouldst perish for ever? Especially when thou art every hour uncertain whether thou shalt see another hour, and not be presently snatcht away by death? Methinks while thou art in so sad a case, which way ever thou art going, or what ever thou art doing, it should still come into thy thoughts, *Oh what if I should dye before I be Regenerate, and have part in Christ!*

THE

THE ninth Direction. *Let it be the daily care of thy ſoul, to mortifie thy fleſhly deſires, and overcome this world; and live as in a continual Conflict with Satan, which will not be ended till thy life do end.* If any thing deſtroy thee by drawing away thy heart from God, it will be thy carnal ſelf, thy fleſhly deſires, and the allurements of this world, which is the matter that they feed upon. This therefore muſt be the earneſt work of thy life, to ſubdue this fleſh, and ſet light by this world, and reſiſt the Devil, that by theſe would deſtroy thee. It is the common caſe of miſerable hypocrites, that at firſt they liſt themſelves under Chriſt as for a fight, but they preſently forget their ſtate and work; and when they are once in their own conceit Regenerate, they think themſelves ſo ſafe, that there is no further danger; and thereupon they do lay down their Arms, and take that which they miſcall their Chriſtian Liberty, and indulge and pleaſe that fleſh which they promiſed to mortifie, and cloſe with the world which they promiſed to contemn, and ſo give up themſelves to the Devil, whom they promiſed

to fight againſt. If once you apprehend that all your Religion lieth in meer Believing, that all ſhall go well with you, and that the bitterneſs of death is paſt, and in a forbearance of ſome diſgraceful ſins, and being much in the Exerciſe of your Gifts, and in external waies of Duty, and giving God a Cheap and plauſible obedience in thoſe things only which the Fleſh can ſpare; you are then faln into that deceitful hypocriſie, which will as ſurely condemn you, as open prophaneneſs, if you get not out of it. You muſt live as in a fight, or you cannot overcome. You *muſt* live looſe from all things in *this world*, if you will be ready for *another*. You *muſt* not live after the fleſh, but mortifie it by the Spirit, if you would not dye, but live for ever, *Rom.* 8. 13. Theſe things are not indifferent, but of flat neceſſity.

THE tenth Direction. *Do all your works as men that muſt be judged for them.* It is not enough (at leaſt in point of Duty and Comfort) that you Judge this preparation in General to be the main buſineſs of your lives, but you ſhould alſo order your

your *particular Actions* by these Thoughts, and measure them by their Respects to this approaching Day. Before you venture on them, enquire whether they will bear weight in Judgement, and be sweet or bitter when they are brought to tryal? Both for matter and manner, this must be observed, Oh that you would Remember this when Temptations are upon you, When you are Tempted to give up your minds to the world, and drown your selves in earthly cares, will you bethink you soberly whether you would hear of this at Judgement? and whether the world will be then as sweet as now? and whether this be the best preparation for your Tryal: When you are Tempted to be Drunk, or to spend your precious time in Alehouses, or vain unprofitable company, or at Cards or Dice, or any sinful or needless sports; bethink you then, Whether this will be comfortable at the Reckoning? and whether time be no more worth to one that is so neer eternity, and must make so strict an account of his Hours? and whether there be not many better works before you, in which you might spend your time to your greater advantage, and to your greater Comfort when it comes to a Review? When you

are

are tempted to wantonneſs, fornication, or any other fleſhly intemperance, bethink you ſoberly, with what face theſe Actions will appear at Judgement; and whether they will be *then* pleaſant or diſpleaſant to you? So when you are tempted to neglect the daily worſhipping of God in your families, and the Catechiſing and Teaching of your children or ſervants, eſpecially on the Lords Day, bethink your ſelves then, What account you will give of this to Chriſt, when he that entruſted you with the care of your children and ſervants, ſhall call you to a reckoning for the performance of that truſt?

The like muſt be remembred in the very manner of our Duties. How diligently ſhould a Miniſter ſtudy? How earneſtly ſhould he perſwade? How unweariedly ſhould he bear all oppoſitions and ungrateful returns? and how carefully ſhould he watch over each particular ſoul of his charge (as far as is poſſible) when he Remembers that he muſt ſhortly be Accountable for all in Judgement? And how importunate ſhould we all be with ſinners for their Converſion, when we conſider that we our ſelves alſo muſt ſhortly be Judged? Can a man be cold and dead in prayer, that hath any

true

rue apprehenſion of that Judgement upon his ind, where he muſt be accountable for all his rayers and performances? O Remember, and riouſly Remember, when you ſtand before he Miniſter to hear the word, and when you re on your knees to God in prayer, in what a manner that ſame perſon, even your ſelves muſt ſhortly ſtand at the Barr of the dreadful God! Did theſe thoughts get throughly to mens hearts, they would waken them out of their ſleepy Devotions, and acquaint them that it is a ſerious buſineſs to be a Chriſtian. How careful ſhould we be of our thoughts and words, if we believingly remembred that we muſt be accountable for them all! How carefully ſhould we conſider what we do with our Riches, and with all that God giveth us, and how much more largely ſhould we expend it for his ervice in works of Piety and Charity, if we believingly remembred that we muſt be Judged ccording to what we have done, and give account of every Talent that we receive? Certainly the believiug conſideration of Judgement, might make us all better Chriſtians then we are, and keep our lives in a more innocent and profitable frame.

THE

THE eleventh Direction. *As you will certainly renew your failings in this life, ſo be ſure that you daily renew your Repentance, and fly daily to Chriſt for a renewed pardon, that no ſin may leave its ſting in your ſoul.* It is not your firſt pardon that will ſerve the turn for your latter ſins. Not that you muſt purpoſe to ſin, and Purpoſe to repent when you have done, as a Remedy; for that is an hypocritical and wicked purpoſe of repenting, which is made a means to maintain us in our ſins: But ſin muſt be avoided as far as we can; and Repentance and Faith in the blood of Chriſt muſt remedy that which we could not avoid. The Righteouſneſs of pardon in Chriſts blood is uſeful to us only ſo far as we are ſinners; and cometh in where our Imperfect Inherent Righteouſneſs doth come ſhort: but muſt not be purpoſely choſen before innocency: I mean, we muſt rather chooſe, as far as we can, to obey and be innocent, than to ſin and be pardoned, if we were ſure of pardon.

THE

THE twelfth Direction. In this vigilant, obedient, penitent course, with confidence upon God as a Father, Rest upon the Promise of Acceptance and Remission, through the Merits and Intercession of him that Redeemed you; Look up in hope to the Glory that is before you; and believe that God will make good his Word, and the patient expectation of the righteous shall not be in vain. Cheerfully hold on in the work that you have begun: and as you serve a better master than you did before your change, so serve him with more willingness, gladness and delight. Do not entertain hard Thoughts of him, or of his service, but rejoyce in your unspeakable happiness of being admitted into his family and favour through Christ. Do not serve him in drooping dejection and discouragement, but with Love, and Joy, and filial Fear. Keep in the Communion of his Saints, where he is cheerfully and faithfully praised and honoured, and where is the greatest visible similitude of heaven upon earth; especially in the celebration of the Sacrament of Christs Supper, where he

seals

seals up a Renewed pardon in his blood, and where unanimously we keep the Remembrance of his Death until he come. Do not cast your selves out of the Communion of the Saints, from whom to be cast out by just Censure and Exclusion, is a dreadful emblem and fore-runner of the Judgement to come, where the ungodly shall be cast out of the presence of Christ and his Saints for ever.

I have now finished the Directions, which I tender to you for your preparation for the Day of the Lord; and withall my whole Discourse on this weighty point. What effect all this shall have upon your hearts, the Lord knows; it is not in my power to determine. If you are so far blinded and hardened by sin and Satan, as to make light of all this, or coldly to commend the Doctrine, while you go on to the end in your carnal worldly condition as before; I can say no more, but tell thee again, that Judgement is near, when thou wilt bitterly bewail all this too late. And among all the rest of the Evidence that comes in against thee, this Book shall be one, which shall testifie to thy face before Angels, and men, that thou wast told of that Day, and intreated to prepare.

But if the Lord shall shew thee so much mercy as to open thy eyes, and break in upon

upon thy heart, and by sober Consideration turn it to himself, and cause thee faithfully to take the warning that hath here been given thee, and to obey these Directions, I dare assure thee from the word of the Lord, that this Judgement which will be so dreadful to the ungodly, and the beginning of their endless terror and misery, will be as joyful to thee, and the beginning of thy glory. The Saviour that thou hast believed in, and sincerely obeyed will not condemn thee. *Psal.* 1. 5, 6. *Rom.* 8. 1. *John* 3. 16. It is part of his business to Justifie thee before the world, and to glorifie his merits, his Kingly power, his holiness, and his rewarding Justice in thy Absolution and Salvation. He will account it a righteous thing to recompence Tribulation to thy Troublers, and Rest to thy self; when the Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: Even then shall he come to be glorified in his Saints, and to be admired in all them that believe, in that day; Even because his servants Testimony, and his Spirits among them was

believed

believed, 2 *Thes.* 1. 6, 7, 8, 9, 10. That day will be the great marriage of the Lamb, and the Reception of thee, and all the Saints into the glory of thy beloved, to which they had a Right at their first Consent and Contract upon earth: And when the Bridegroom comes, thou who art Ready shalt go into the Marriage, when the door shall be shut against the sleepy negligent world; and though they *cry, Lord, Lord, open to us*, they shall be repulsed with a *Verily I know you not*, *Mat.* 25. 10, 11, 12, 13. For this day which others fear, mayst thou long, and hope, and pray, and wait, and comfort thy self in all troubles with the remembrance of it, 1 *Cor.* 15. 55, 56, 57, 58. 1 *Thes.* 4. 17, 18. If thou were ready to be offered to death for Christ, or when the time of thy departing is at hand, thou mayst look back on the good fight which thou hast fought, and on the course which thou hast finished, and on the faith which thou hast kept, and mayst confidently conclude, that henceforth there is laid up for thee a *Crown of Righteousness*, which *The Lord the Righteous Judge* shall give thee at that day: and not to thee only, but unto all them also that Love his Appearing, 2 *Tim.* 4. 6, 7, 8. *Even so, Come Lord Jesus*, Rev. 22. 20.

FINIS.